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THE VEDIC MAGAZINE

AND

GURUKUAL SAMACHAR.

PRINCIPAL FEATURES.

THE GOD OF THE GOSPELS—
Maheshachandra Gosh. B.A., F.T.

MAN AND WOMAN—
Prof. Chandravati M. A.

THE DEPRESSED CLASSES—
G K. Devadhar C.I E, M.A.

Full contents inside cover.

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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THE GOD OF THE GOSPELS.

MAHESH CHANDRA GHOSH. B.A.,B.T.

WE are given to understand by Christian writers that the Christian idea of God is the highest and the value of other religions depends upon their approximation to the Christian idea. Let us see what Jesus' idea of God is.

WHERE IS GOD?

The question is often asked—"where is God?" In our country two answers are usually given. The first answer is "God is everywhere." This is the answer of

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the ignorant mass and of those who are on a lower level of intellectual and spiritual culture. Though true in a certain sense, this answer is defective in as much as it implies that God requires space to live in, which is not true. It can be accepted as true only metaphysically. The second and true answer is— " The very question is inadmissible, because it presupposes that God lives in space ". The right question is— " Where is this world ?" Our answer will then be : " The world is in God, space and time are in God and every thing is in God ". If we, at any time, say that God is in every thing, it must be taken in a non-spatial sense.

"GOD IS IN HEAVEN"

Now what does Jesus say about this question ? His answer is—"God is in heaven."

(a)

In many places in the Gospels we find such expressions as 'my Father who (or which) is in heaven' 'our Father which is in heaven,' 'your Father which is in heaven' (Mtt. v. 16; v. 48; xvi. 17, Lk. xi. 2 etc.). These prove that the God of Jesus lives in a place called 'heaven.'

(b)

Some may try to explain this away by forced interpretation. Therefore we shall cite some passages in which the word 'heaven' will bear no forced interpretation.

(1)

"Heaven and earth shall pass away, but my words shall not pass away." Mt. xxiv. 35; Mk. xiii. 31; Lk. xxi. 33.

The juxtaposition of heaven and earth proves that 'heaven' is a place like the earth. Heaven here cannot mean "the spiritual world."

(2)

"Thy will be done in earth as it is in heaven" Mtt. vi. 10; Lk. xi. 2.

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Here also 'heaven' is a place.

(3)

"Swear neither by heaven, for it is God's throne, nor by earth for it is his footstool." Mtt. v. 34-35.

Here 'heaven' must be a place.

(4)

"...No, not the angels which are in heaven" Mk xiii 32 and Mtt. xxiv. 36).

(5)

Jesus says in one place. "I say unto you that in heaven the angels do always behold the face of my Father which is in heaven" Mtt. xviii. 10.

This passage conclusively proves that heaven is a place where God lives with his angels

(6)

The following passage is significant:—"It came to pass that Jesus also being baptised and praying, the heaven opened and the Holy Ghost descended in a bodily shape like a dove upon him and a voice came from heaven which said "Thou art my beloved son ; in thee I am well pleased.'" Lk iii. 21-22.

(7. 8. 9.)

Similar papages occur in Mtt. iii. 15-17; Mk. i. 9-11; John i. 32-33. These Passages prove that God lives in a place called 'Heaven'.

(10)

"A voice came out of the cloud, saying ' This is my beloved son, hear him.'" Mk. ix. 7.

(11, 12)

Similar passages occur in Mtt. xvii. 5 ; Lk. ix. 35.

These passages prove that God lives above the clouds.

(13)

The mother of James and John said to Jesus " Grant that these my sons may sit, the one on thy right hand and the other on the left in thy Kingdom"

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Jesus said "To sit on my right hand and on my left is not mine to give. Mtt. xx. 21-23 (vide also Mk. x. 37-39).

If here Kingdom means 'heaven', then that 'heaven' must be a place.

(14)

Jesus says—" I appoint unto you a kingdom.....that ye may drink at my table in my Kingdom and sit on thrones. judging the twelve tribes of Israel; Lk. xxii. 29-30

Vide remarks on Mtt. xv. 21-23 *Supra*. It may be noted that even in heaven there is eating and drinking.

(15)

The resurrection of Jesus shows that his body went to heaven. This heaven must be a place. All these passages prove that the 'heaven' mentioned in the gospels is a place where God lives with his angels.

The God, who has a local habitation, is like one of the Greek, Roman and Indian Gods living in heaven. Such a God is spatial and limited and is similar in this respect to the Gods of the Greek, Roman and Indian pantheons.

THE ATTRIBUTES OF GOD

What are the attributes of God ? For the sake of convenience we shall describe Him in two ways—

(i) with reference to his own self and (ii) with reference to ourselves and to this world. But it must to borne in mind that these two ways are interconnected and it is only for the sake of convenience that we make this distinction.

HE-IN-HIMSELF.

(i)

He is *Satyam* (सत्यम्), the true, the real, the existent, the self-existent, and self-sufficient. This implies that he is immutable and eternal. He is *Jnanam* (ज्ञानम्), he is consciousness, he is a self, more properly " The self."

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(ii)

He is *Anantam* (अनन्तम्), He is infinite in power, knowledge and love. His is never limited by time, space or any entity whatever.

He is *Anandam* (आनन्दम्), – Blissful.

He is *Shantam* (शान्तम्) unruffled, equanimous.

He is *Shivam* (शिवम्) benign, gracious, auspicious without any taint of evil.

He is *Sundaram* (सुन्दरम्) beautiful .

He is *Ekam-eva-advitiyam* (एकमेवाद्वितीयम्) – He is one without a second.

WITH REFERENCE TO US

He is the creator, preserver and desptroyer of the universe.

He is the self of our self, he is our life, light and guide.

He is our loving Father. The epithet Father might imply human limitation ; therefore the rishis called him " the most fatherly of fathers " (पितृतमः पितृणाम).

He is also our loving mother and loving friend.

This is the highest Hindu ideal.

THE CHRISTIAN.

Now,— what are the attributes of God according to Jesus. An orthodox Christian writer says— " Nowhere has Jesus defined God, nowhere does he describe His attributes" (Dr. Cave's Redemption. pp. 145 – 146).

Why has he not done so ? The reason is that such an idea never crossed his mind. He was a Jew and the ancient Jews did not care much for philosophy. They were a matter-of-fact people and their religion was purely practical and matter-of-fact. Their God was anthropomorphic in its truest sense ; He was a magnified man ; what was then the necessity of thinking about the attributes of God ? They knew man and therefore they thought they knew God.

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Such was the religious inheritance of Jesus. His religion also was entirely pragmatic. Its inner nature consisted entirely in prayer and what that prayer should be was embodied in what is now called "The Lord's Prayer." To a Christian confining himself to the Gospels, prayer is everything. There is no other mental or spiritual discipline.

A man must pray, he cannot but pray, what is hunger to a child, that is prayer to a man. But in higher religion prayer is not everything. Religion is more than begging. The relation between Man and God is not simply *asking and giving*. The Hindu mind recognises prayer but there is another aspect which is higher than this. It is *Communion with God*. We must feel his presence, in our very existence, in our very self. We must realise him both externally and internally. We are, as it were, on the surface of the divine sphere. The Hindu mind tries to penetrate this sphere and reach the divine centre. This presupposes the knowledge of the attributes of God. The highest form of Hindu religious discipline (Sadhana, साधना) is therefore based on Metaphysics.

This ideal was quite foreign to the culture of Jesus. Hence it is that "nowhere has Jesus described God, nowhere does he describe his attributes." Still we know what his ideal of God was.

FATHER, LORD, KING.

To Jesus, God was Father, Lord and King. The connotations of these words must be different in different countries at different stages of civilization. What the meaning of the word 'Father' is in the Bible, depends upon the nature of the family and society of Galilee in the time of Jesus. The heavenly Father of Jesus was certainly like a Jewish Father, though highly magnified. To the Jew the Father was

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then the Master and Lord. In the Gospels also Father is sometimes addressed as Lord (Greek–*Kurios*. Mtt. xxi. 30)

In Christianity and in fact in all the religions of the world, with the exception of Vedantism and Buddhism, man is considered to be a tool in the hand of God. God is the Absolute King and man his subject; God is the Lord and man his slave. The world has been converted into a vast "*slave-yard.*" God is breeding slaves for his own glory. He wants their services, allegiance and worship. This is the worst type of Imperialism; it is slavery sanctified. Christianity in particular is a religion of "*Lord–worship.*"

A LOVING GOD.

Many Christian scholars say that God loves all men, and to all men alike He shows bounty. Evil-doers are not to be hopelessy accursed. (Dr. Cave's Redemption p. 146).

Such statements are undoubtedly true. But we are constrained to say that the God of Jesus *as described in the Gospels* does not love *all* men and does not show his bounty to *all* men and that many evil-doers are hopelessly accursed. Let us discuss the subject.

EVERLASTING FIRE.

Jesus says in one place:—

When the son of man shall come in his glory and all the holy angels with him, then shall he sit on the throne of glory. Before him shall be gathered all the nations and he shall separate them one from another as a shepherd divideth his sheep from the goats. Then shall the King say unto them on his right hand 'come ye, blessed of my father, inherit the kingdom prepared for you from the foundation of the world'... ...Then shall he say unto them on the left hand—'Depart from

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me ye cursed into *everlasting fire* prepared for the devil and his angels.....And these shall go away into *everlasting punishment.*' Mtt.xxv. 31-46. (*Italics* ours).

ETERNAL DAMNATION

" He that shall blaspheme against the Holy Ghost hath never forgiveness ; but is in danger of *eternal damnation*" Mk. iii. 29. (*Italics* ours).

The version of Matthew is :—

Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. Mtt. xii. 32.

GNASHING OF TEETH

"The son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth." Mtt. xiii. 41-42.

" So shall it be at the end of the world ; then shall angels come forth and sever the wicked from the just and cast them into a furnace of fire ; there shall be wailing and gnashing of teeth." Mtt. xiii. 49-50.

Human beings—"all nations",—have been divided into two classes, viz. sheep and goats. The sheep were the believers and the followers of Jesus. So the followers of Jesus will go to heaven and non-believers will be thrown into everlasting hell. So God does not love *all*, does not show bounty to *all* and *many* are hopelessly accursed.

AN ANGRY GOD

The God of the Gospels is an angry God.

" He that believeth on the son hath everlasting life and he that believeth not the son shall not see life ; but the *wrath* of God abideth on him." John iii. 36. (*Italics* ours)

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"O generation of vipers, who hath warned you to flee from the *wrath* to come?" Mtt. iii. 7. Lk. iii. 7.

A TORMENTING GOD.

"And his Lord was wroth; and delivered him to the tormentors till he should pay all that was due unto him. So also shall my Heavenly Father do unto you" Mtt. xviii. 34-35.

This passage shows how the angry God of the Bible torments his creatures.

AN AVENGING GOD.

There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city. She came unto him saying-"Avenge me of mine adversary." He would not for a while; but afterwards he said within himself: "Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

And the Lord said: "Hear what tha unjust judge saith; and shall not *God avenge His own elect*, which cry day and night unto Him, though he bear long with them. I tell you that He will *avenge them speedily*" Lk. xviii. 2-8.

Cry day and night, weary Him; and He will avenge you of your enemy! Is that a worthy idea of God?

In one place Jesus quotes approvingly the following werse from Psalms 101. 1.—

"The Lord said unto my Lord: 'Sit thou on my right hand, till I make thine enemies thy foot-stool;'" (Mtt. xxii. 44; Mk. xii. 36; Lk xx. 42-43)

Here also one finds the same *kind* of God.

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A CRUEL AND VINDICTIVE GOD.

(a)

"These mine enemies which would not that I should reign over them – bring hither and slay them before me" Lk. xix. 27.

(b)

In the Parable of the unfaithful servants, the Lord is described as inflicting punishment on his servants. 'One servant is cut in sunder and appointed a place among the unbelievers and other servants recieve more or less tasks.' Lk. xii. 46-48; Mtt. xxiv. 5.

Here the lord of the servants stands for God.

(c)

In the Parable of the Wicked Husbandman it is written that the Lord "will miserably destroy these wicked men" Mtt. xxi. 38-41. (*also* Mk. xii. 1-9; Lk. xx. 16.)

Here the lord represents God.

(d)

In the Parable of the Marriage Feast, it is said that a man came *invited*. But he had no wedding garment. Then said the King to the servants.—"Bind him hand and foot and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth" Mtt. xii. 8-13.

Here the king represents God.

The God described in these parables is cruel and vindictive.

THEORY AND THEORIST.

"Give me a theory of punishment and I will show you the character of the theorist." This is not an idle boast. A theory is a characteristic of the theorist. If a man be

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cruel and vindictive, the punishment that he will inflict, will also be cruel and vindictive. But if his heart be full of loving kindness, the punishment also will be full of love and kindness. The theory of Hell follows the same principle. A sympathetic and kind—hearted man wants a '*Reformatory* Hell,'' whereas a hard—hearted and vindictive man creates a "*Retaliatory Hell.*" A man whose heart is permiated with love can never dream of everlasting punishment. The theory of Everlasting fire and Eternal Damnation must have been forged in the smithy of a hard—hearted and vindictive people.

A MAN'S GOD.

As the man is, so is his God. A man creates his God after his own image. The God whom Jesus has portrayed in some passages of the Bible throws his creatures into everlasting fire and hears with equanimity their wailing and the gnashing of their teeth. What judgment shall we pass upon such a ferocious and vindictive God?

We have seen that the God of the Gospels (in the passages quoted above) is an angry, avenging and vindictive God. But by this we do not mean to say that he did not show love and mercy to any one He is certainly represented as loving to some. He is said to have loved Jesus and his followers. But this does not mean that God is Love. Even the tigress loves her cub.

NOT ACCEPTABLE.

Christian missionaries have come to India to preach the God of the Gospels and are writing books after books to make him acceptable to us. But who will accept such an angry, avenging and vindictive God? Our God must be ever-loving and his punishments must be remedial, not vindictive and everlasting.

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We cannot accept an absentee God who rules this world by proxy and descends only occasionally to this earth in the form of a dove or in some other form. We want a God with whom we can commune day and night. We want a God who is near to us, who is nearer than all, who is nearer than the nearest. Even the *idea* "*near and nearer*" makes Him distant. Our God must be the eye of our eye, the ear of our ear, the life of our life and the self of our very self. Christians may be satisfied with a God who lives in heaven where angels see him day and night. But such a spatial and limited God is unacceptable to us.

We cannot accept a God who is father only to his elect but sends the majority of his creatures to eternal damnation. The God who is worthy of acceptance must be father to all. Even perfect fatherhood is not the highest type of relation. It is an external relation: we want a God who is nearer, dearer, and sweeter than father. Our God is Father and more than Father, Mother and more than Mother. He is the self of our self—the warp and woof of our very existence.

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MAN AND WOMAN

Prof. Chandravati M.A.

THERE are several sides from which a question can be thought of and different standpoints from which a problem can be looked at. But in order to understand a question or a problem rightly and completely, every side of it should be taken into account. If the problem is viewed from one side only, we can never arrive at the whole truth concerning it. Society is no exception to this general rule. Society and its structure should be considered from the points of view of those who form it. Society consists of man and woman. Therefore every problem in society, if it is to receive a thorough consideration, should be looked at from the standpoints of man and woman separately. For the steady and harmonious development of a society it is essential that woman should take equal rank with man but unfortunately we have disregarded this thorough conception of the ideal state of society and consequently serious flaws have crept in into its very structure. Partiality and one-sidedness are the warp and woof of this structure. The methods of dealing with social problems which prevail in society are so deeply tinged with partiality that it is scarcely an exaggeration to say that our society today is permeated through and through by partiality. Every brick reflects man's hand in the social structure while the hand of woman is nowhere visible. Man is the moving force, woman is but a shadow and a name.

Half a century ago we were less civilized than today. Then a girl was smothered to death as soon as she was born.

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Thanks to the softening influence of Time, today such actions are condemned as inhuman, though even now woman is regarded everywhere as an inferior being—a mere toy in the hands of man. Even today the birth of a daughter is in most homes treated as a matter of shame and sorrow. This diseased mentality is at the root of all evil. Partiality and one-sidedness—which have been the cause not only of the ruin of woman but through her of society itself! Society today is in a state of vegetation. It is believed that 'progress' will save it from falling into ruins. But can progress of the right kind be expected in a society whose very structure is based on wrong lines? The ideals that govern our society take into account only man's view-point, while woman's view-point is altogether neglected. Things have gone so far that even the standards of testing good and evil are not the same for man and woman. A man whose whole life is a dark record of evils, is forgiven; for after all it is 'human to err.' But a woman, however virtuous, if she falls once in life, is done for for ever. It is altogether forgotten that woman also is a human being and is therefore just as apt to err as man. She cannot be excused even if slight laxity has been suspected in her conduct. Forgiveness is not for woman! This is incongruous, even absurd; but inspite of it we take it so naturally, so submissively as though it were a divine ordinance. It is because our whole social system is faulty, vitiated and based on the idea of supposed inequality of sexes. The truth is that man alone is thought of in the construction of our society; woman is no factor in our scheme.

Why is woman shut behind the purdah even now? The time and the circumstances that gave rise to the practice are no more and yet the thing is there. It is because man who has been accustomed to see woman behind the veil for centuries cannot now put up with the idea of seeing her

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move free in the open air. It is obvious that if a girl of fifteen is kept in seclusion, it is a hindrance not only to her education but to her mental, moral, and physical development also. But it is nobody's concern if her health is ruined on account of her being closed inside the four walls. It is also immaterial if she cannot receive appropriate education in those circumstances. She is for man and must act according to his sweet will and pleasure A mere whim of man has power to deprive woman of freedom of will and action, the birthright of every human being. It is sometimes argued that woman is weak by nature and is therefore incapable of protecting herself. But let man put himself in the position of woman and realize that if he were to be shut behind the purdah, how he would cherish it ! if man had been subjected to the same treatment for centuries what would have been his condition ! He, and not woman, would then perhaps have been honoured – I was going to say dishonoured – as the softer sex'.

Every question which is in the interest of the feminine world, for the upliftment of woman, is a matter of deep thought – a difficult problem for us. The question of widow-remarriage still vexes our society. Why should not society be vexed by the question of the widower's remarriage? Man is permitted to marry as many times as he pleases, but a girl of thirteen, after her husband's death, is expected to spend her whole life cherishing the memory of one who never cared for her. It is perfectly ridiculous to see a man of fifty sermonizing to a girl of fifteen to lead a widowed existence all her life after having himself married several times. But we deliberately shut our eyes to all this. The fact remains that the event of a widower's remarriage is taken in society as a matter of course; while even to think of marriage for a widow is thought sinful. Even progressive thought in

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the country has not been able to overcome the mentality of unnatural sex-discrimination. A single instance of the marriage of this reformed type creates a lot of sensation in society. Even people with advanced views make a wild stir over it, as if an ultra-concession were given to woman. On the other hand there is the conservative element which has nothing but contempt for such marriages, looking with aversion upon the poor girl and damning her lot for ever in society; while in the same breath bolstering up the cause of the widower's remarriage. How ridiculously incongruent it is, but we tolerate it because the standards of judgment of right and wrong, as approved of by the society, are so different for man and woman. Woman is not privileged to be judged by the same moral valuations by which man is judged.

These are said to be the days of reform, progress and advancement and yet when quite recently the Child-Marriage Bill was introduced in the Assembly, it could not command the support of even the enlightened section of our country. Even those who are always talking about distressing public problems could not see their way to sponsor it. They remained thinking over the matter as if Time had not shown how fatal the effects of child marriage had been to the cause of woman and through her to the nation at large. But who cares for the interests of woman? Men connot bring themselves to look at things from the standpoint of women. Herein lies the flaw and it is this which is responsible for the prevailing disharmony in our society.

Woman has been man's slave for centuries. The state of continual subordination has made her mentality slavish. In order to have faith in man she has lost faith in herself. She has no trust in her faculties and capabilities. She thinks

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herself incapable of self-protection. Society does not recognise her position ; therefore she cannot think of herself apart from man. Man is her whole existence. By herself she is a non-entity. Nor is she able to think for herself. She has no ideals of her own. Man's ideals are her ideals and his outlook on life is hers. She has gone so far in adapting herself to man's mode of thinking that even her standards of judging herself are borrowed from man. But it is man with his one-sided ideals who is responsible for this utter helplessness of woman. When man was powerful he misused his power. He grew selfish and shut all means of progress to woman and attempted in every possible manner to reduce her to insignificance. While through lack of chance she was completely enfeebled, he grew oppressive and tyrannical over her. But now it is woman who, through her absolute dependence, assists man to be tyrannical, selfish and arbitrary. Let it be realized that if equilibrium and order are once more to be introduced into society, woman alone can bring it. She has the power to save society from falling into ruins. If she comes to her own, realize the immense possibilities of good that she is capable of doing, she can save one half of humanity from the narrowness of vision from which it is suffering and thus she can prove herself to be the savior of mankind.

Only let her have a chance for self-development, self-elevation. But the chance again depends upon man, the legislator of society. If woman is given equal scope for the development of her physical and intellectual powers, she can prove herself to be the partner of man in the real sense of the word. Let her therefore have an equal right in the art of forming the code of social morality. Let her also have a voice in solving the social and other problems concerning the welfare of the nation. A happy combination of woman's outlook together with man's will alone introduce balance and con-

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sistency in society. It will also bring light and life into it, saving it from vegetation and stagnation.

If, on the other hand, her interests continue to be crushed and her outlook to be disregarded, a reaction is bound to begin in our country as it has already begun in the west. There the reactionary spirit has taken things to the other extreme but it has still served its purpose of banishing slavery from almost all spheres of social activities. It has liberated one half of the human race. It has made woman free—free to think, to move and to act. We—the oppressed half of humanity in India—will also hail reaction, if it is the only remedy to remove the narrowness of vision in man. We prefer reaction to stagnation, life to death. Let India also see the dawn of that blessed movement which will raise her women to the rank of equality with men. Man being once made conscious of the equality of woman and the manifold blessings which follow it, a compromise is sure to be effected in his standpoint and the woman's. On the compromise being wrought, the ideals that would govern the society would be the result of mutual understanding and goodwill. This combined out-look of both will look after the interests of man as well as woman. Woman ought to be as important a factor in the scheme of our society as man. The flaw—the inconsistency in the social structure shall disappear and with it will also disappear the one-sidedness of man. Our society shall then have a healthy growth, an all-round development and every face shall be lit with peace, contentment and happiness.

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PRINCIPLES OF VILLAGE ADMINISTRATION.

Rao Sahib K. V. Vaze L. C. E.

IN the beginning of the earth's career it was soft and very fertile. The necessaries of life were few and they could be had very easily. Men wanted few things and they were content with what they got. Gradually as the earth cooled down and hardened and as the population increased the earth grew in barrenness and owing to the change in the atmospheric temperature the wants of men began to increase. Men had to think of shelter and heat and fire was discovered and houses began to be built. Competition and struggle for existence began and there were frequent strifes and fights. Persons possessed of extra intelligence, extra power and extra skill were the persons who suffered a loss. They could see the advantage they naturally possessed and yet were unable to get proper benefit from the superior qualifications they possessed. Therefore these together invented the institution of Government. They promised to pay to Prithu their king-elect a share of their produce, installed him king, made laws about the ownership and rights of possession of things, introduced law courts and systems of punishment. Government institutions had their birth in this way and they were required for the creation and maintenance of proprietory rights. Government was thus an insurance institution and payment of taxes, an annual premium for the insurance. Maintenance of law courts and enforcing of punishments were the primary duty of Govenment.

2. The intelligent class of men made laws and regulations and thus formed the legislative part of Government.

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The powerful class of men enforced these laws and formed the executive side of Government. The skilful class looked after the collection and distribution or expenditure of Government dues and became the administrative or financial part of Government. Thus Government was divided into three portions viz., (1) deliberative or legislative. (2) executive or enforcing, and (3) financial or administrative. As the size of the human community increased, villages were combined into provinces and provinces into kingdoms. The ambitions of different kings introduced the element of military force and the executive or enforcing power gained in strength and became the most predominent function and section of Government. Yet in internal administration the three sections maintained their equality and power. What was true in the village was true in the family and in the Universe. Philosophers think that there are three functionaries for the maintenance of order in the Universe viz, (1) Brahma the Creative and Deliberative power, (2) Vishnu the Protective and Financial power, and (3) Rudra the Executive and Enforcing power.

3. The best way of doing anything is that the master should do it himself. He has the greatest interest in it and does it carefully. If he does it badly or fails to do it at the proper time or in the best way, it is he himself that suffers. When men live in communities it is neither always possible nor economical to follow this golden rule. There are so many things to be done and the amount of each thing to be done is so large that division of labour is advisible. It results in economy of time and specialization in abilities. Though human beings are all alike in appearance, they differ considerably in their bodily, mental and artistic capacities and it is desirable that advantage should be taken of these specialities. There are certain

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things in communal matters which cannot be done individually by each and have to be done for the whole community by some person specially deputed for the purpose. There are three sorts of such deputies, as shown under :—

(1) Servant:— When a man is unable to do a thing owing to his being engaged in doing a more important or valuable thing, he engages another to do the less important thing and pays him for doing this thing from the proceeds of the more important one. This paid person is called a servant and is the lowest sort of a deputy.

(2) Substitute:— When a man is unable to do any thing owing to lack of the necessary power or knowledge required for doing it he engages another man having the requisite power to do it. This man has to be paid as a penalty for want of the special power or knowledge required. This is called a substitute and is a deputy of a higher order.

(3) Representative:— When a thing concerns more than one person, it has to be done by a person who commands the confidence of all the persons concerned in the matter. This is called a representative and is the highest kind of deputy.

Works concerning a community are executed by servants under the direction and supervision of its representatives. In order that these representatives may be compelled to act up to the wishes of the community they are elected for a limited period of time after which if their work is considered satisfactory they may be elected again. If such a limit to the term of the person elected to represent a community is not provided he is tempted to be a despot lording it over the community on whose behalf he may be working. Represen-

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tation for a limited period is therefore the best way of appointing a deputy for the supervision of communal work.

4. More than one person having a common purse and united interests form a family. Many families having common concerns and a correlated existence form a village. Villages following the same social and religious rules and having mutual relations constitute a district and many such districts under common laws and regulations make a country or nation. A nation is thus the highest unit of Government and its smallest unit is a village. All the residents of a village know one an other and are better *able to* select persons among themselves for the management of their common interests. If these selected persons select representatives for the management of works in the District and these in their turn select persons for looking after national concerns, then only the national management can be said to be truly representative or Democratic. A villager is unable not only to influence but even to select a proper representative for national concerns ; it is impossible for him to know persons diffused over such a large area as a country and hence instead of having direct representation for national management it is always better to have indirect representation as noted above ; then only the Government can be said to be truly representative or Democratic and this is the best from of Government.

5. Democracy and nationalism are naturally opposites other. Nationalism claims more efficiency while Democracy seeks to safe-guard the rights of the people. The present elective Government in India is a huge fraud and makes a parade of Democratic Government every there to five years. In this parade there is a fight between an irresistible force on one side and an irremovable obstacle on the other. To the Nationalist Democracy seems to help

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forces of disintegration while to the Democrat Nationalism seems to encourage oppressing. We want Democracy for saving us from the exploitation of the many by a selected few and at the same time want Nationalism to achieve the union of all of us. These two conflicting forces can only be reconciled by having graded representation as noted above. If the villagers have full freedom in all local matters, the National concerns may be administered by the representatives of their leaders. Thus both the National and Local administrations will be carried on by practically the same persons or persons closely connected with and dependent on one another. For higher administration men of higher qualifications will be available and officers of higher grade would command due respect from and feel due responsibility to men of the lower grades.

6. National Government has to look after the following communal matters:—

(a) Protection of the subjects from one another and from outsiders.

(b) Provision of the greatest amount of welfare both individually and collectively for the community.

(c) Measures for the improvement of the subjects physically, mentally, socially and morally.

These duties may be summed up as (1) Protection, (2) Preservation, and (3) Improvement. As the sphere of activities is small in a village, these duties assume a more limited scope and the duties of a village administration may be said to be (1) Safety, (2) Health, and (3) Convenience. The first and most important duty of any Government and particularly of a village Administration is the protection of the lives and property of the residents from internal encroachments; next

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comes the duty of the preservation of their lives against diseases and wants and the last is the duty of improving their material and moral condition. For the performance of the first duty it must have powers to decide criminal and civil disputes ; for the second it should have money for the prevention of diseases and provision of medical relief and for the third it should have authority to provide educational and industrial facilities.

7. Government is practically an insurance company that insures the lives and property of its subjects for the payment of an yearly premium called taxes. Payment of taxes therefore is a necessary condition for the enjoyment of communal benefits just as restriction of individual liberty is a necessary condition for the maintenance of national freedom. One cannot be had without the other and this desideratum is frequently lost sight of or overlooked by the advocates of self-government whether local or national. Representation or the power to vote thus goes hand in hand with ability and willingness to pay. Every person who wants a vote or voice in the management of public affairs must not only be willing but also able to pay. A citizen who is not willing to insure his life and property or who does not consider his life or property worth insuring can expect no benefit from and have no hand in the administration and management of the insurance company. Thus village administration has to be carried out by persons selected by the rate-payers from amongst themselves. Though every rate-payer is a voter he cannot be fit to be a representative or even a candidate unless he has the ability to manage the public affairs. This ability means (1) knowledge of accounts, (2) power to reason and judge, and (3) good character or integrity of purpose. These are to be estimated by his dealings in his personal affairs for a certain period of time before his election. A candidate for the post

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of a representative must therefore be older, more learned and better behaved than the ordinary voter. Besides these qualifications the candidate should have sufficient leisure to be solely devoted to public business.

8. India is a country of very long standing and has had varied experience of all possible sorts of Governments. In its history are to be found different sorts of monarchies, oligarchies, democracies and republics and the benefits and disadvantages of all these kinds of state are noted therein. A village administration, even the working of a family and the management of an individual body is always a prototype of the system of National Government. When there is a king at the head of the National Government, there is the Patel in the village, the elder in the family, and an ego in the individual personality. While, if a Democracy rules at the head of the National Government, the village is administered by a Panchayat and the body is governed by Advaitism. Different portions of the Indian continent have been prone to adopt different forms of Government and the whole of its vast area has never been under one uniform system. The forms of Governments have varied according to the physical and social environments, and owing to the long continuance of any particular form the manners and customs of the inhabitants have developed in a particular groove. Under the Mohamedan and the Maratha rule, though the Central Government changed hands, the local and village forms remained the same and the villagers did not even know that the Central Government had changed its position or personel.

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THE DEPRESSED CLASSES.

(Prof. G. K. Devadhar C.I.E., M.A. President,
Servants of India Society, Poona.)

THE problem of the Depressed classes—thanks to the new soil turned, against hostile odds, by the poineer social reformers—now exists only so far as the religious perverts on the one hand and the inferiority-complex-ridden people on the other, are concerned. To-day if a person is an untouchable, it is not because the society regards him as such,—which it dare not—but he lacks the necessary power of assertion and his economic usefulness is restricted. Time was when for the mere sin of his brith, he was obliged to remain a social contamination all his life. At the present moment, everything is in his favour if only he will utilise the facilities given him and rise higher and higher up the economic ladder. The Government under which he lives, whatever its short-comings, is at any rate pledged to deprive the superior classes of their divine right to treat those who are kept out of their pale of importance as either inferiors or untouchables. No law human or Divine is allowed to super-impose upon this royal charter which unequivocally recognises the inviolability of human dignity.

The Depressed classes numbering a fifth of the Hindu population comprise people of all kinds—those condemned as defiling to the touch by reason of their disagreeable calling and others for the revolting dietary such as carrion that they consume. This comprehensive definition also applies to such communities as the aborgines, the criminal tribes and the educationally backward. Untouchability as such affects only a section of this vast mass of unenviable humanity, and it operates in a whimsical fashion. The twice-born, or those who-

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hold the key-position to religion, stand on a pinnacle of superiority of their own raising, allowing such approved touchables to keep their company as enjoy a theological position next in importance to them. At the base of this Mount Everest of social iniquity, live the untouchables of various hues and shades, until at last, we find untouchables among the untouchables themselves. With his whole soul brimming with the milk of human kindness, Ram Mohan for the first time after the Buddha, gave new shocks to this sinful fabric. Dayananda in his own time still further shattered it to its very foundations. The combined efforts of the two insurgent Hindu churches established by these missions of Social Democracy, contributed not only to open the eyes of the purblind ancients to the unpardonable inhumanity of their religious practices but also to arouse larger interest—though yet far too inadequate to grapple the baffling proportions of the evil—in the cause of these god-forsaken people. Ever since the lead given by them, systematic, though not large scale, efforts have been made to elevate the untouchable to the level of the higher classes. Noble-minded reformers have here and there established schools, given them housing facilities and startal cooperative societies for them. Under these conditions, many an untouchable has secured a place for himself among the touchables. Even so the Hindu theology keeps the doors of its temples and houses relentlessly closed to them. A Gandhi may call upon the outcastes to turn the Charkha as a means to getting an entrance into the holy of holies, or a Swarajya-hungry patriot may recommend membership of the Congress but the Scriptures repeat the immemorial "nay." There are only two ways of humbling these self-appointed custodians of a caste-obsessed God—either by the advanced elements pledging themselves to a self-denying ordinance for the sake of their unblessed brethren or by producing such a violent protestant upheaval as to compel

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the leopard of Hindu theology to change its dark spots. At any rate a drastic remedy for this running sore calls for instant application, before India assumes the Democratic rule, she claims as her brith-right from her rulers.

Fortunately for India, some of her sons, endowed with a clear perspective and right altruism, have been silently labouring to make life bearable for the Depressed Classes. Undistrubed by considerations of fame and freedom, the Servants of India Society for instance has also assumed the heavy responsibility of improving the miserable lot of the untouchables. One of its members has been sustaining the Depressed Classes Mission of Mangalore and through its agency and that of the Devadhar Reconstruction trust of Malabar, managing schools, residential colonies, and C-ooperative Societies. The adults among them are being educated and as many as its industrial schools can accommodate, are turned into finished carpenters and weavers. At one time this mission controlled six well-attended schools but five of them have lately passed into the hands of the Government which as a result of an insistent demand indirectly engineered by the mission has instituted the Department of labour, to safeguard and foster the interests of the untouchable population of the whole presidency on the lines followed by the mission. Happily, the Brahma Samaja of Mangalore has been from the inception of the Mission, its proud help-mate, in according to these non-descript Hindus, their legitimate spiritual and social amenities. In other places, the Depressed classes and even the aborigines have profited by the schemes of rural reconstruction successfully carried out by the members of the society.. Mr Thakkar and his life-work, the Bhil Seva Mandal, are the pride of India. The Hadapsar Cooperative achievement, which owes its organisation to my humble self, includes untouchables among its beneficiaries.

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The all-penetrating Social Service League of Bombay which is a handiwork of the society, offers its protection to these people in their capacity as wage-earners. Knowing that this ugly social peril yields if it comes into conflict with the modern economic force, the society is helping the depressed classes to become wealth-producing assets of the country in order that thereby they may stand on an equal footing with their fellow-menhigh or low. In the Bombay presidency, outside of theactivities of the Servants of India Society-a depressed classes mission started by Mr. Shinde has been discharging its duties by the Mahar community in the same way as our Mangalore mission. But work of a far-reaching character in this direction has been done by the Seva Sadan Society of Poona.

The Seva Sadan under my guidance has sought out the women of the profane community and nursed them in an unsectarian atmosphere surcharged with a zeal for Social Service, so that when at the end of the profitable courses given them, they depart to their homes, they put the lessons learnt in this unrivalled school of service and refinement, to practice, among their low-fallen kith and kin with an unfailing vision. The Seva Sadan sees that the solution of the indefensible Social absurdity known as untouchability, lies in the hands of the women, particularly those labouring under that unjust regulation. With the rapid spread of education on compulsory lines and in the manner that the Seva Sadan imparts it, the problem of untouchability and all allied problems will die a natual death. Men, however uncompromising in their religious professions, will automatically undergo a transformation when their women are determined to usher an era of Social Justice. With the reformation of the Home will come the reformation of the Temple.

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SWAMI DAYANANDA'S TEACHINGS APPLIED TO ECONOMICS

S. S. Halkar B.A., LL.B. Rangoon.

THE Arya Samaja represents Swami Dayananda. There are three entities in the world according to the Teachings of Swami Dayananda viz., God, Soul and Matter. The relation between God and soul is called *Dharma* (Religion) ; the relation between Soul and Matter is called *Artha* (Economics). *Moksha* (Emancipation) is the *Summum Bonum* as indicated in धर्मार्थ काम मोक्ष. Emancipation can be surely achieved if founded on Dharma and Artha. It is an admitted fact which cannot be contradicted at all, that as far as *Dharma* is concerned the Vedic Dharma and Philosophy as taught by Swami Dayananda and represented by the Arya Samaja stands first and can stand first if compared or tested by Shastrarth or discussion in any Religious Conference. The Arya Samaja has so long practically confined its activities to the religious matters only and overlooked and neglected the eighth commandment of Swami Dayananda viz., " We should dispel *Avidya*—Nescience and promote *Vidya*—*Science*. spiritual and physical". Though the Arya Samaja has established a number of schools, orphanages and Gurukulas and established its reputation as a body of most conscientious and disinterested workers in India, they have not up to now opened their vision towards *Science*. Sir J. C. Bose in his Convocation Address at Lahore remarked that in his European travels he noticed that Norway had dispelled poverty by applying Science to the raw materials of the country.

India's raw materials as given by God consist, besides the 320 millions of human beings, of unlimited minerals, unbounded out-turn of crops of various grains, seeds etc., etc. The country is economically being exploited by foreigners to the extent of over Rupees two crores worth *a day* as will be seen from the yearly export of 450 crores of raw materials and import of 350 crores of manufactured articles both being to the disadvantage of India from an economic point of view. If this extra-ordinary exploitation continues, poverty, pestilence, plague

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and famines will for ever haunt the Indians. According to Economists, " that country is the richest which consists of the largest number of happy-hearted human beings " ; though India's wealth as given by Nature is traditionally gigantic, the Indians are the poorest in the world. Mr. Jadunath Sircar recently said in Madras, ' India is now switched to the main currents of the great moving world and made to vibrate with every economic and cultural change in the world. Germany's invention of artificial Indigo killed India's Indigo plantation. A famine in Poland makes wheat in the Punjab dear, and unless a Punjabi has buying power at a higher price which a Polish can afford to pay, he has to starve for the famine in Poland.

The Arya Samaja has established its reputation for honesty and organising capacity in all its undertakings and I feel confident that if the Arya Samaja direct its attention to the eightth Commandment of its founder (Science and its application) and look upon the Arthic and economic development of the country also as its duty, India can hope to achieve its emancipation within the next generation. As it considers its duty to establish a school or orphanage, it should begin to consider its duty to promote limited companies for developing the raw materials in the neighbourhood of its location. Such companies under the control and management af Arya Samaja are bound to be well managed and to attract capital from the people of the locality. So long people have rightly lost confidence in the companies promoted and managed by non-Arya-Samajists. It can safely be presumed that the Arya Samaja-managed company will be honestly conducted. People will have scope to invest their capital openly ; in due course our capital will expel foreign capital in the country and thousands of articles of necessaity or luxury now imported to the disadvantage of India will be manufactured in India as before with her unbounded raw materials which will also automatically cease being exported. To give only one illustration, sandal wood used to be exported from Mysore till 1914 to America and Germany ; since 1914, sandal oil is extracted at Mysore by simple machinery with the result that America and Germany have to pay fancy price for the oil demanded by Mysore; State income from the Sandal oil factory is greater than the royalty revenue from the Mysore (Kolar) Gold Mine which is being exploited by foreigners with foreign capital paying only a nominol royalty

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to the Mysore state. If the Punjab Arya Samaja had realised the true import of the eightth commandment of its revered founder and formed a limited company on the discovery of oil in Attock, the Punjab would have had all the hapiness and benefits now enjoyed by foreigners. Is it not a great anomaly that Providence should Punjab with a wealth which the Punjabees, though staunch Aryas, callously allow outsiders to exploit. Even common dogs with their instinctive watchfulness growl at outsiders touching anything belonging to their master and pursue the thieves even at the sacrifice of their own lives. The economic instinct of the Arya Samaja should certainly prove superior to that of common dogs if only they would apply their mind in that direction. Switzerland with rough, rugged and mountanous country and a population only of any two districts in India had 8227 limited companies in 1926 with an average capital of about Rs. 6000/- for developing their raw materials; best watches are turned out by their companies and supplied to the world at large.

The Arya Samaja with its economic sense should realise that foreign banks control the money of the country. Insurnace (Sea, Fire, Life) Companies attract much of Indian wealth by crores of rupees by way of Premia. Such companies started by the Arya Samaja when successful would also contribute substantial sums for the maintenance of schools and colleges which now depend on private donations collected by the Arya Samajists.

The real cause of the Hindu-Mohamedan trouble is economic, this being simply a hunt for the crumbs of services thrown by the Government. The Mohamedans would also join such companies as they would open unlimited scope for employment and profits. Hundreds and thousands as Engineers, Bank-Managers, Insurance Agents, Clerks etc will be employed and real competition would submerge the religious feuds; the present extra-territorial affection of Muslims which underlies almost all their activities would cease. Religion would be subordinated to Economic Interests and would not play any obstructive part in Politics. Common Economic Interests will bind the Hindus and Mohamedans where religion has divided them. Economic interests will make the Mohamedans love the country. The growing danger of Hindu India and Mohamedan India will disappear in due course. The Arya Samaja, in loyalty to the 7th Commandment, should be fair to Mohamedans and compel the Hindus to reform their

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religious practices and social customs if they desire the patronage of the Arya Samaja.

Gurukula Snataks now finding no scope for their honesty and intelligence would, if trained in company laws and prodecdure, serve as the ablest and honest Directors and Managing Directors of the different Limited Companies drawing decent and deserved Managing Director's Commission, instead of being as at present Editors or Preachers or Teachers. Once they are put at the helm of different companies and they show their honest and able management, the Arya Samaja will make a name. It will give the impression that the Company Concerns conducted and managed by the Arya Samaja can be credited with confidence. The convictions of the Bengal Lachmi Cotton Mill people of Calcutta and Shilotri Bank Managing Director of Bomay will be things of the past. Steamship and other European Companies making huge profits with Indian passengers and cargo will find healthy competitors in the Arya Samaja Companies.

The Arya Samaja thereby will put into practical operation the ninth commandment of its founder viz., "No one should be content with promoting his own good only; on the contrary, he should look for his good in promoting the good of all." यस्मिन्जीवति, जीवंति बहवः सोऽत्र जीवतु ।

The advantages of limited companies are, amongst others,

1. Liability is limited.
2. Auditing of accounts is regular.
3. Intelligence and ingenuity of one or two of the Directors is taken advantage of by the many shareholders.
4. The considered advice of various Directors checks the speculative tendencies of others who might otherwise have invested the capital in risky concerns and failed in the business.
5. The company concerns continue even after the death of any of the promoters or Directors whereas whole individual business concern, however successful generally comes to a sudden end on such unexpected mishaps etc, etc .....

The East India Company, which came to India in the 17th century for the purphase of spices and found field for checkmating the rulers of the land and governed India till 1858 and has even now got its legal representatives in India in the form of the various

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Chambers of Commerce who control both Commerce and the Administration of the Government, should serve a good lesson and example to be copied by the Arya Samaja.

In short, we should put our religious and moral principles into practice and build up constructive concerns requiring active application of the religious and moral principles and enable the millions of Indians to enjoy and taste the benefits of our culture, manhood and economic acumen and political self-consciousness. Students will then naturally take to the study of Science and there will be thousands of Boses in the country. Certainly Swami Dayananda did not intend merely to create praying bodies which the Arya Samajes at present, are.

If we put the above suggestions into practical operation, the world will then feel that there is such a thing as the Arya Samaja or such a thing as India, as they feel at present about Japan ; otherwise we shall spend our life in clerical occupation repeating mechanically set phrases as our prayers. We should translate Swami Dayananda's Teachings *into Action* in the different parts of India and then in different parts of the world instead of merely translating them *into different languages*. There is an unlimited scope for the practice of the above suggestions.

As we find companies incorporated in England, Scotland, Germany etc., exploiting India, I wish, the companies managed by the Arya Samajists and incorporated in India should operate in different parts of the world ; it is the easiest thing in the world if we are only loyal to the teachings of Swami Dayananda. History will then repeat itself and we shall recover our ancient kingdom and colonies and our ancient glory which was the aim and object of Swami Dayananda in founding the Arya Samaja which at present can claim only to be a substitute for an Orthodox Society praying in a bit different fashion.

The Vedic hymn **संगच्छध्वम् संवदध्वम् संबोमंनासि जानताम्** etc., is a divine command to organise companies and the Arya Samaja must in the name of its founder obey the command by organising well-managed companies. Pandit Madan Mohan Malviya was right when he said recently that Swarajya can be achieved by Economic

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Organisation but where has he got the required army of honest men which can be supplied only by the Arya Samaja. I feel that the Arya Samaja is the only body in India which can successfully stop the ever-increasing tide of economic exploitation as it has stopped that of religious exploitation by means of Shuddhi and Sangathan.

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CONTEMPORARY THOUGHT REVIEWED.

CREATION vs. EVOLUTION

C. J. Ryan reports the opinion of Dr. Austin H. Clark of the United States National Museum on this subject thus:–

In brief, he is reported as being in favor of something which must be called 'creation' in regard to the larger groups of animals as opposed to the orthodox idea of transformation of one species into another by the Darwinian processes of 'natural selection' and 'survival of the fittest.' He includes the human family in a special group independent of other types of life. To quote :

"So far as concerns the major groups of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any of the major groups arose from any other. Each is a special animal complex, related more or less closely to the rest, and appearing, therefore, as a special and distinct creation."

Dr. Clark, in using the word 'creation' evidently does not imply the action of a personal Deity 'made in the image of man, creating Adam and Eve and the animals with his own hands, as the literal-minded West has misinterpreted the customary allegorical form of teaching in the East. He obviously means the presence of a Plan and some form of conscious activity behind it, activating it. In fact, he is reported as saying that "all Life is obeying a *constant urge to produce certain forms*, and that when these forms happen to be born into a favorable environment they survive as new types of animals or plants. *The whole picture was present from the beginning.*"

MAYAN ART

The same writer reproduces the following passage as regards the excellence of Mayan art, remains of which are found in Central America :—

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Dr. H. J. Spinden, of the Peabody Museum, Harvard, has recently made some very striking remarks about the high development of art among the Mayas, from which we quote the following.

"It must de admitted that in the handling of perspective the Mayas were better artists than the Egyptians or Assyrians, and that in composition and the sudordination of details to a decorative plan they had few equals in ancient or modern times. . . . It is now recognised that the Maya Indians of Central America had fine art in the finest sense. They had monumental sculpture, and had invented, independent of any influence from the old world, the process of stucco modeling, and fresco painting for architectural decoration.

"It now appears that many Maya sculptures and temples have cosmic significance."

"In its most striking phases the art of the Mayas might almost be called astronomical art. That is, the priests of those days had developed a true science of astronomy and at the same time a religious creed of astrology.

"In the lesser arts also the Mayas were productive of much that evokes admiration. Their ceramic art passes through a wide range of form and ornament. They were masters of the lost wax process of ornamental pottery, comparable to *batik* on cloth."

During the last half-century the world of scholarship has been forced to revise its former narrow views about primitive savages and the ancients who lived in the so-called 'childhood of the race.' It is beginning to realize that the law of cycles, of rhythmic rise and fall, applies to nations as well as to individuals, and that the savage of today is more likely to be a degraded remnant of high civilization than an undeveioped specimen of 'primitive' man.

BIBLE AN OBSOLETE BOOK

H. G. Wells, while recognising the necessity of a Bible for the cultural advancement of mankind, thinks that the Christian Bible has outlived its usefulness. He writes:—

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Let me deal first with its redundancy. So far as redundancy goes, a great deal of the Book of Leviticus, for example, seems not vitally necessary for the ordinary citizen of to-day ; there are long explicit directions for temple worship and sacrificial procedure. There is again, so far as the latter day citizen is concerned, an excess of information about the minor Kings of Israel and Judah. And there is more light than most of us feel we require nowadays upon the foreign policies of Assyria and Egypt. It stirs our pulses feebly, it helps us only very indirectly to learn that Attai begat Nathan and Nathan begat Zabad, or that Obed begat Jehu and Jehu begat Azariah, and so on for two or three hundred verses.

And so far as deficiencies go, there is a great multitude of modern problems—problems that enter intimately into the moral life of all of us, with which the Bible does not deal, the establishment of American Independence, for example, and the age-long feud of Russia and Poland that has gone on with varying fortunes for four centuries. That is much more important to our modern world than the ancient conflict of Assyria and Egypt which plays so large a part in the old Bible record. And there are all sorts of moral problems arising out of modern conditions on which the Bible sheds little or no direct light: the duties of a citizen at an election, or the duties of a shareholder to the labour employed by his company, for example. For these things we need at least a supplement, if we are still to keep our community upon one general basis of understanding, upon one unifying standard of thought and behaviour.

We are so brought up upon the Bible, we are so used to it long before we begin to think hard about it, that all sorts of things that are really very striking about it, the facts that the history of Judah and Israel is told twice over and that the gospel narrative is repeated four times over for example , do not seem at all odd to us. How else, we ask, could you have it ? Yet these are very odd features if we are to regard the Bible as the compactest and most perfect statement of essential truth and wisdom.

And still more remarkable, it seems to me, is it that the Bilble breaks off. One could understand very well if the Bible broke off with

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the foundation of Christianity. Now this event has happened, it might say, nothing else matters. It is the culmination. But the Bible does not do that. It goes on to a fairly detailed account of the beginnings and early politics of the Christian Church. It gives the opening literature of theological exposition. And then, with that strange and doubtful book, the Revelation of St. John the Divine, it comes to an end. As I say, it leaves off. It leaves off in the middle of Roman imperial and social conflicts. But the world has gone on and goes on—elaborating its problems, encountering fresh problems—until now there is a gulf of upwards of eighteen hundred years between us and the concluding expression of the thought of that ancient time.

And further :—

The cosmogony of the Bible has lost grip and conviction upon men's minds, and the ever-widening gulf of years makes its history ond its political teaching more and more remote and unhelpful amidst the great needsof to-day. Nothing has been done to fill up these widening gaps. We have so great a respect for the letter of the Bible that we ignore its spirit and its proper use. We do not rewrite and retell Genesis in the light and language of modern knowledge, and we do not revise and bring its history up to date and so apply it to the problems of our own time. So we have allowed the Bible to become antiquated and remote, venerable and unhelpful.

And again :—

And closely connected with the care of one's mental and bodily health is sexual morality, upon which again Deuteronomy and Leviticus are most explicit, leaving very little to the imagination. I am all for imitating the wholesome frankness of the ancient book. Where there are no dark corners there is very little fermentation, there is very little foulness or infection. But in nearly every detail and in method and manner, the Bible of our Civilivation needs to be fuller and different from its prototype upon these matters. The real Bible dealt with an oriental population living under much cruder conditions than our own, engaged mainly in agriculture, and with a far less various dietary than ours. They had fermented but not distilled liquors ; they had no preserved nor refrigerated foods ; they married at adolescence ; many grave

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diseases that prevail to-day were unknown to them, and their sanitary problems were entirely different. Generally our New Leviticus will have to be much fuller. It must deal with exercise—which came naturally to those Hebrew shepherds. It must deal with the preservation of energy under conditions of enervation of which the prophets knew nothing. On the other hand our New Leviticus can afford to give much less attention to leprosy—which almost dominates the health instructions of the ancient law-giver.

THE AYURVEDA SYSTEM

Captain P. Johnston Saint, F. R. S. highly eulogised the Ayurvedic system of sugery and medicine in his address to the Indian section of the Royal Society of Arts. A few excerpts from his speach are sure to be of interest to the reader.

Knowledge of the Ancients.

We find then that gravitation was known to the Hindus long before the birth of Newton and that the system of the circulation of blood was discovered by them centuries before Harvey was heard of. Harita in the Harita Samhita, in a description of anæmia, observes that the disease is caused by clay obstructing the lumen of veins and so clogging the circulation of blood. The atomic theory again was preached in India centuries before the birth of Christ, and their knowledge and comprehension of the sciences of mathematics and astronomy were remarkable.

With amputation came artificial limbs, and in the Rig Veda we have such a reference. An artificial leg, we learn, was made of iron; there were, too, artificial eyes. Rhinoplastic surgery I have already touched upon and according to Dr. Hirchberg of Berlin. 'The old plastic surgery in Europe had taken its new flight when these cunning devices of Indian workmen became known to us.' The transplanting of sensible skin flaps is also an entirely Indian method.

In particular the Hindu surgeons were adepts at the forming of new ears a nd noses from the grafting of flaps of skin.

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The cause of much of their practice is an oddity that we might notice in passing, the cutting off of nose or ears being a common punishment for the ciriminal and for the unfaithful wife. The Harley Street of ancient Hindu surgery seems then to have enjoyed a certain amount of what one might perhaps call divorce court practice.

From the Mahavagga we may learn that Jivaka, the physician of Buddha, practised cranial surgery with success, and long before the birth of Jenner the cow-herds of India were practising a the kind of inoculation or vaccination for the small-pox. Collecting the dry scabs of pustules they placed a little of these upon their fore-arm, then puncturing the skin with a needle, so securiug a certain immunity. According to at least one scholar, a Dr. Huillet of Pondicherry, actual vaccination itself was known to the Hindu surgeons. So much then on the side of surgery.

The Hindu physicians were the first to devote their attention to the study of diseases and their treatment, and in medicine their learning in many cases far antedated our own, as was only natural from the immense study given to the properties of every product of the soil. The smoking of *datura* for example in cases of asthma we owe entirely to India, as also the prescription of *nux vomica* in paralysis and dyspepsia, and very largely the use of croton. Even the effects of excessive smoking come under the notice of the Indian physician.

Toxicology

In toxicology they had extraordinary skill and in the story of the invasion of India by Alexander, while all the Greek physicians were powerless in cases of snake-bite the Indian doctors readily cured those who fell under this affliction. For this reason Nearchus says : ' Alexander collected round himself the most prominent of the Hindu doctors and proclaimed that any soldier bitten by a serpent was instantly to repair to the royal pavilion for treatment. Their number of antidotes for different classes of cases was extraordinary as might be expected from a science one of whose masters, Charaka, described in his teachings no less than 600 separate purgatives.

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Midwifery.

Again in midwifery the Hindu was well in advance, and his early writings display a remarkable knowledge of the technique of this branch of medical science, including cæsarean section and what we should now call pre-natal treatment. The expectant mother, it was taught, was to be kept in a happy frame of mind, her surroundings were to be placid and pleasant and in effect the instructions that the Mother-craft Clinics of London are giving today and have been giving for a matter of possibly the last ten years or so were being taught as a matter of course in the ancient India of centuries upon centuries back.

Medical Hygiene.

Medical hygiene occupied an enormous proportion of early Hindu practices and the science of climatology at once so old and yet today so young was widely practised and understood. There were three distinct sorts of country. Anupa, the moist and marshy districts where 'phlegmatic' diseases and 'affections of the wind' would be prevalent; Jangala, the over-dry country where ailments of the 'bile and blood' would be common and Mishra, neither too moist nor too dry, too warm nor too cold. Patients suffering from various ailments would be directed to try a different country, perhaps from Unupa to Jungala or *vice versa*, and Mishra would be recommended generally for the period of convalescence.

The codes laid down precise recommendations for the habits of patients of different types, the foods to be eaten, the clothes to be worn, even the hours for sleeping and for getting up. There was no province of human life, however intimate, for which recommendations were not to be found in the ancient Hindu medical code. What we know today as Preventive Medicine had its origins in India many centuries back.

The Hindu Surgical Instruments.

And if their preventive medicine, their midwifery and toxicology were thus thorough we may be certain that at least equal pains were taken with the instruments of the Hindu Fathers of Surgery. I have already casually mentioned the remarkable number of the classes of instruments, but the subject deserves far more than any such cursory glance.

We may take it that in the beginnings of all things some sort of primitive surgery was in use with naturally primitive implements,

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and long before the Vedas were ever set down in writing such crude instruments as bits of obsidian or glass, or skins of bamboo were employed for surgical incisions. Susruta, in codifying the knowledge of his day, had no intention of abandoning altogether the past, and in setting out on a voyage of independent discovery. We therefore, find all these primitive surgical instruments described in his armoury and with them the more practical instruments, discovered by the experience of centuries.

So there are the Yantras and the Sastras, the blunt instruments and the sharp. Of the blunt twenty-four kinds were cruciform, two kinds pincherlike, two pick-lock like, twenty tubular, twenty-eight rod or pricker-like twentyfive accessory and there is the same sort of variety of the sharp instruments. In general they were made of iron and their jaws as a rule were fashioned to resemble the faces of birds and beasts. So there were forceps with jaws shaped to resemble that of a tiger, the wolf forceps, the bear forceps, the butcher bird forceps, the crocodile forceps, the heron forceps and many others similar.

One remarkable point, however, I might mention is that precisely on the pattern of Simhamukha svastika, or lion, faced forceps described by Susruta, are the forceps now used by modern European surgeons for holding bones firmly during operations ; the surgeon names his instrument ' lion forceps. ' Although, of course, no original specimens of these instruments have survived, a very comprehensive set of exact replicas are to be seen at the Wellcome Historical Medical Museum and I must mention here that my special thanks this afternoona re due to Dr. Wellcome, the founder and director of this Museum, for his kindness in allowing me to use material both for the lantern slides and for the exhibits, and also to the conservator, Mr. Malcolm, and to Mr. Hewitt, the chief librarian, for their help and assistance. On examining these instruments, they will be seen to be remarkably similar to those in a catalogue of a modern surgical instrument maker. More remarkable still perhaps is the fact that in many cases we can trace their exact geneological descent down to our own day, for we have descriptions of many or the instruments of the ancient Greeks, Romans and Arabs, and in case after case they tally exactly with those shown here as ancient Hindu.

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More, with the destruction of Pompei many instruments were buried under volcanic ash and being centuries later disinterred are now to be seen preserved in the Naples Museum. These too tally in exactly every detail with many of our descriptions of the instruments of the Hindu surgeons as given in the old Sanskrit manuscripts. Exact instructions are laid down for the building of a dispensary, even for the cases in which instruments are to be kept. Dentistry is described and students were advised to practise extraction on certain fruit seeds and on the teeth of dead animals. At some period unknown, but certainly before the 12th century A.D. false teeth were known to the Hindus. A description of the defeat of Jayachandra by Sahabuddin in 1194 mentioning the dead body of the rajah being 'Recognized by his false teeth.' This curious passage, however, I only notice as of casual interest, its date, of course, being long posterior to the period with which we are now dealing.

That this system was borrowed from, and not by India, is shown by the learned Captain in the following para-graphs:—

To-day the speculation is over and we trace how the great Pythagoras himself imbibed his mysteries from the Brahmans of India. The connection is not difficult. As long ago as the time of the chapter XXXVII of Genesis we find mention of the Ishmaelite or Midianite merchants trading with their caravans of spices of India and balm and myrrh of Hadrmaut. Their traffic lead its regular course towards Egypt and in this trade route of the remotest antiquity we arrive at some connection between India and the West. The Phoenecians we know, had in the Persian Gulf their 'forts' for the Indian trade, while as early again as 1686 B. C. the Arabs, we are told, had opened out a trade to India. Further, from the recent discoveries which have been made during the excavations carried out on the north west of India, we have ample evidence that as long ago as 3000 B. C. there was considerable intercourse, both in trade and culture, between the peoples dwelling in this region and those of Babylonia and Egypt. In the East itself the Indian learning was carried to Ceylon, to Java, and later on to China and Tibet.

Buddhism came and the Brahmin priests fled to the furthest parts of the known world. The Buddhist dynasties sank, Brahminism was

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recreated and Buddhist scholars, like those Greeks who with the fall of Constantinople brought the Renaissance to western Europe, fled with their learning to China, to Tibet, to everywhere. There are even those who say that ancient Mexico owes much of her pre-Conquadistor civilization to the arts of India, and the discoveries made by Dr. Thomas Gann in his recent expeditions to central America disclose in a startling manner the striking similarity of the design and architecture of some of the Maya temples to those of ancient India.

Hippocrates, the 'Father of Medicine,' we know to have visited India. For what? save the fame of the Indian physicians. According to a tale brought home to Greece at the time of Alexander the Indians had a doctor whose skill was such that 'he could raise the very dead.' Stories such as these however wildly exaggerated, speak wonders and in Greek medicine, in Arabian medicine in what we know of Egyptian medicine, we find time after time traces of what can only have been derived from the even more ancient and famous Indian medicine. If we were to speak the truth we must call Greece not the parent of our modern medicine but its nurse. To Greece must be given the glory of nuturing and caring for the infant science, but its actual birthplace was in another country and continent.

EQUATION OF TIME IN THE VEDAS.

Writes Ekendranath Gosh in *The Indian Historical Quarterly.*:—

There are evidences in a few Vedic hymns which go to prove that the Vedic sages had a distinct idea of the equation of time and have described it in an allegorical story. We have a number of rks in the First, Fourth, Fifth and Eighth Books of the Rv., which deal with the conflicts between the Sun and a horse-god Etasa in which Indra intervened. In Rv. I, 121, 13, Etasa is said to draw the chariot of Indra. In Rv. I, 61, 15 and XIII, i, ii, Indra is said to have helped and protected Etasa in his conflict with the Sun. In Rv., IV, 17, 14, it is said that Indra urged the chariot-wheel of the Sun forward, but checked Etasa who was speeding on his way. In Rv., IV, 30, 6 we find that Indra took the sun as an enemy and protected Etasa. In V, 29, 5 we see that Indra obstructed the motion of the Sun's horses moving forward for Etasa.

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Lastly it is said in I, 175, 4 and V, 31, 13, that Indra, having previously stolen one of the two wheels of the Sun's chariot, obstructed the way of the same, when there was a conflict between the Sun and Etasa.

The whole story, when constructed from these scattered and fragmentary notes runs like this: There was a conflict between the Sun and Etasa. Indra intervened in the contest. On one occasion he helped Etasa and stole away one of the two wheels of the Sun's chariot so as to lower the speed of the Sun in favour of Etasa; on a second occasion, he enhanced the speed of the Sun and made him go faster than Etasa by checking the latter.

Now we come to interpret the actual natural phenomenon depicted in this allegorical story. The horse Etasa, in our opinion, is the *mean sun*. The conflict between the Sun and Etasa is simply the meeting together of the true or apparent sun and the fictitious or mean sun. Now what has got Indra to do in this conflict? Indra is the god of the summer solstice. This has been definitely proved beyond doubt in Plunket's Ancient Calenders and Constellations, p. 115. We know that the equation of time has two components, one of which is the obliquity of the ecliptic and the other is the eccentricity of the orbit of the earth The equation of time due to the first cause makes the true, and mean sun meet (that is, becomes 0) in the two equinoctial and solstitial points. But the combined effect is to place the meeting point, not exactly in these places but very close to them. Indra, on one occasion, made the speed of Etasa slower than that of the sun; this means that the mean sun was slower than the true sun, that is, the equation of time was *minus*, which is actully the case when the Sun runs from the vernal equinox to the summer solstice. On another occasion, Indra made the speed of the Sun slower than that of Etasa; this indicates that the true sun was slower than the mean sun, that is, the equation of time was *plus*, which is the case when the sun passes from the summer solstice to the autumnal equinox.

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THE WORLD OF BOOKS.

समन्वय. *By Sri Bhagavandas, M.A., L.L. B. Published by the Bharat Bhandar, Kashi. Price Rs.* 3.

This is a collection of a few addresses and articles of Dr. Bhagavandas, the well-known scholar and thinker of Benaris. The name of the author is a recommendation strong enough to compel study of his writings and speeches. On every page, in fact in every line, you find yourself face to face with a serious and profound thinker to whom life is a serene and sacred duty, a spiritual yajna. The most important part of the collection is the erudite doctor's convocation address, delivered first at the Gurukula, and then at the Patna University. *Samanvaya,* the title of the book was originally the title of this address. As other speeches and writings were appended to this central utterance, the whole collection too was given the same name. In it you find the aims of education laid out on the authority of the ancient Indian Shastras, which look upon the school as only a stage in a much larger process, continuing till the very end of life. Organisation of society on the Varn-ashrama system is a favourite theme of Sri Bhagavandas. It receives a passing notice in this address too. The so-called paradoxes in ethics are sought to be reconciled, and what appear to be contraries in morals are shown to be different phases of the same righteous course of conduct, mited to contingencies of different characters. Sri Bhagavandas is a monist. He read *Advaita* not only in every system of Indian philosophy, but also in the Koran and the Bible. As regards the teaching of Indian Darshanas under this head he simply makes an assertion hinting cursorily at a point or two

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in the Yoga and Sankhya aphorisms, which he thinks support his conclusion. In the absence of a detailed discussion it is difficult to pronounce an opinion on the success or failure of the writer in giving a quite new orientation to some old and now popularly familiar schools of thought. To us just the reverse of what the learned scholar of Kashi avers to be the common doctrine of Darshanas, appears to be their real and conjoint teaching. Sri Bhagavandas's interpretation runs counter to the explicit wording of the Sutras. In his "Unity of All Religions", too, he reverts to this idea and thinks, that of the Muslim Kalma the very opening words declare that there is only one existent, viz., God. This is obviously ignoring the word *ilah*, which means "adorable." With the Moslem God also is adorable, not the only existent. Other parellels pointed out are both convincing and instructive. The scriptures of various religions appear on some very essential points to be translations of one another. That the doctrine of transmigration, or at least that of reincarnation, is found in the earlier writings of Muslim and Christian divines who derived it respectively from the Quran and the Bible has been already pointed out by scholars who have made a comparative study of various religions. Sri Bhagvandas lays special stress on the spiritual side of existence, which gives his thought a spiritual overtone, and makes his book a series of sacred sermons.

In his first address he has tried to give the myth of *Ganesha* the appearance of a reasonable allegory. *Ganapati* means "leader." He is an offspring of Parvati who formed him in order to keep out Siva. Parvati represents the female and Siva the male sex. The birth of Ganesha is an assertion of feminism, which could not succeed except under a "leader." *Siva* symbolises also what is Good. Party spirit of which *Ganpati* was the product does sometimes block the way of

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Good. Hence Ganesha stood in the way of Siva. His head was cut off. Every leader, to be successful, must be ready for such a contingency. The head of the elephant was joined to his neck, and a rat was assigned to him as his conveyance. This signifies that the leader has to requisition the services of both great and small. He should have in him the capacity to harness the capabilities of all sections of his following. Another esotenic meaning has also been assigned to this allegory, the rat in this interpretation symbolising analytic logic and the elephant standing for synthetic wisdom. A combination of the two in an individual makes him Ganesha. The two interpretations are ingenious, but fanciful. As narrated in the Puranas, the myth cannot be so explained. We think it cannot. The learned Doctor, if he ever undertakes an exposition of whole chapters, may throw more light on the inner teachings of the Puranas.

The book is thought-provoking and deserves to be studied.

केसरी कीर्त्तन—*By Pt. Hari Sankara Sarma Kavi-ratna, Editor, the Arya Mitra. Published by Rama Prasada and Brothers, Agra. Price As. 12.*

A biographical sketch of the late Lala Lajpat Rai in Hindi. The language of the book in chaste, and the story forms interesting reading. The sacrifices willingly undergone by the late arch-patriot of India will long continue to fire the imagination of Indian youths. A detailed biography of the Lion of the Punjab is a desideratum, to which the author of this treatise draws the attention of the public.

शिव संकल्प— *By the same author.*

The life-story of Rishi Dayananda is told in this book in simple verse. A few poems in praise of the Rishi are also added. The book will be read with interest.

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WERE THE ARYANS BARBARIANS?

ROMESH CHANDRA BHATTACHARYA.

WERE the Aryans – the men to whom the Vedas were revealed – barbarians, or, could today be regarded as civilised in any sense? The theory is not infrequently advanced that they were after all barbarians. It is, as is obvious from its very nature, a European theory – a theory, that is to say, advanced by European students of the Vedas; but its infection has spread to Indian minds also – and spread widely enough. Only the other day I had occasion to meet a Bengali scholar of some eminence who would not even pronounce the word 'Aryan' without coupling it with the epithet 'barbarian'. He would call the authors of the Vedas 'The Aryan barbarians'! 'A fine type of barbarians they were', he would say, 'but nevertheless, they were nothing better than barbarians'!

Now, if it were the view of a stray scholar only – the aberration of an individual mind only – then it would not have deserved any notice. But unfortunately there is a whole class of philosophic historians who would not give the credit of a civilisation to the authors of the Vedas, – the earliest literature of the best race on the earth and the sacred books of the Hindus. There were civilised men, perhaps even before them – as Mahenjo Daro is sometimes supposed to indicate. And yet the men who wrote the Vedas were at best some barbarians!

And why? Because we have a definition of civilisation in our mind according to which they cannot be counted as civilised. A logical definition of civilisation is not easy to give but one thing is perfectly clear to us: *We* are civilised – we of

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the *modern* age. And, therefore, by contrast, those whose life and habits differed from ours were uncivilised. If we stopped there, not much wrong would have been done to the Vedic Aryans ; for, in that case they would at least have been spared the ignominy of being declared *less* civilised than those who made the earthen pots found at Mahenjo Daro and elsewhere. Yet this is exactly what is done so often. We are told that even the Dravidians were *more* civilised than the Vedic Aryans. Now what is the standard by which this comparison is made ?

Underlying this doctrine of Aryan inferiority is the idea that civilisation is tantamount to arts and crafts. If a people has discovered the industrial and other arts, then, undoubtedly, it possesses a civilisation. If a people has been able to invent weapons of warfare, it is civilised. And the nearer these arts are to those that man possesses now, the higher is the civilisation which these people have attained. Thus, the people who could invent only stone implements but did not know the use of iron, were lower in the scale of civilisation than those who knew the use of iron, and so on.

Architecture--town-planning and town-building is a very high art ; and any people who showed attainments in it must be declared superior to those that do not show any sign of acquaintance with this art.

Of arts, again, some are fairly old, some are quite young – some have been in existence since the days of Noah and some have come into existence only recently. They are of different ages. Thus, ship-building is a very ancient art ; though it has undergone many important changes and though the modern age may rightly claim to have introduced many important improvements in it, yet it is a historical fact

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that the art as such has been in existence for at least 25000 years. The art of making war-implements is perhaps older still, though here too the achievements of modern age are infinitely greater. But there are younger arts, such as printing; and one of the youngest – if not *the* youngest – is the art of making air-craft.

In estimating the value and importance of an art, the usual assumption seems to be that the youngest is the best. The art that has been discovered last indicates the highest phase of civilisation attained up to date. Arrange the various arts in a chronological order and you have not only an indication of their relative value and importance, but you have also the different stages of civilisation in an ascending order.

So far as a principle can be discoverd in a mass of confused talk and thinking, this seems to be the principle by which the Vedic Aryans are judged as 'barbarians'. We have not got any architectural remains of Vedic times and the men of that age do not appear to have developed many of the more important arts, which is to say, the *later* arts were unknown to them.

The validity of this kind of thinking is often tacitly admitted by even those who are not prepared to call the Vedic Aryans barbarians. This is shown by the fact that so many attempts are made to discover in the Vedas acquaintance with the more modern arts. To my mind, some of these attempts are crude and involve the reading of a meaning into the texts of the Vedas which they really do not bear. Search of truth is always laudable and a true understanding of the meaning of the Vedas can never be over-valued. And if a proper understanding of

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the Vedas shows, as it undoubtedly will show – that the Vedic Aryans knew many more things than they are usually credited with, we should welcome that information and, for the sake of truth, must propagate it. But sometimes a search for such information in the Vedas is prompted by a blind faith in the assumption that non-acquaintance with the later arts necessarily argues a lower stage of civilisation. We cannot condemn too strongly such an attitude of mind. The discovery of an art does indicate a certain amount of intellectual development and therefore, a sort of civilisation also. And the absence of acquaintance with any of the arts – specially of the more necessary arts such as that of house-building, – does argue a barbarous state of existence. But that cannot be taken to mean that a people must be counted as uncivilised simply because it has not built magnificent cities. One wonders if we can regard the builders of the pyramids as *more* civilised than the men who gave the world the Old and New Testaments on the ground that the latter have left behind no such massive structures as the pyramids of Egypt. Yet in estimating the civilisation of the Vedic people, a principle of this kind does obsess the minds of some of our scholars today.

We have ample evidence that the Vedic Aryans were acquainted with the more fundamental arts such as house-building etc. To that extent, they were civilised. If anybody denies them the modicum of this much of civilisation also, such a person can not be argued with; for, his ignorance is palpably irremovable. So, the Aryans can not be called barbarous on that score.

And let us frankly admit that the Vedic Aryans did not know the use of aeroplanes. Does that show that they were uncivilised ? If so, what were the

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Europeans a century or so ago? For, even among the Europeans the use of aeroplanes is hardly more than a quarter of a century old. And what are we today? We cannot claim even now to have mastered the use of aircraft. So, non-acquaintance with the use of aircraft or similar other arts cannot be taken as an indication of a barbarous state of existence.

Yet if the Aryans are called 'barbarians', is it because they were not fine temple-builders like the later Hindus? The art of building is certainly a creditable attainment, but ignorance of it in any people does not make them barbarian, as we have just seen.

Why were the Aryans barbarians, then? Was their mode of life and thinking such as becomes a barbarous people? Fine buildings do not make a race civilised any more than fine dresses make a gentleman. Why, then, were the Aryans uncivilised? Because they made offerings to the Gods – because they believed the world to be infused with a divine presence throughout, instead of as crowded with soulless electrons or atoms? Because they held daily and hourly communion with this divinity in everything?

They were barbarians forsooth! They who composed the *Nasadiya Sukta* and the *Purusha Sukta* of the RgVeda! And the authors of the Upanishadas? They, too, were not builders of temples or of tombs! And so they were uncivilised! They did not use maxim guns – they had no occasion to; and so they were uncivilised! Fine draperies perhaps they did not possess, so they were uncivilised!

If spiritual attainments do not count as a factor in civilisation – if the only criterion of civilisation is the acquaintance of a person with some gross, material arts, then I would frankly call the Aryans the wildest of barbarians! But if mental and

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spiritual growth is of any value to man and can at all be taken as an index of civilisation, the world has yet to show a superior civilisation to that of the Vedic Aryans. And yet

"We call our fathers fools, wise we grow ;
Our wiser sons will no doubt call us so !"

—:0:—

SUBSCRIPTION

TO THE

VEDIC MAGAZINE

IS A VOTE FOR VEDIC RELIGON & ARYAN CULTURE.

—:0:—

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EDITORIAL REFLECTIONS

EXIT AMANULLAHA

One day it was flashed across the wires that King Amanullah, the hero of nationalist Muslims and Hindus in India, the adored of a small section of reformers in Afghanistan—had abdicated once again and had reached Chaman *en route* to Bombay. This caused considerable surprise and the whole of the Orient was agog with commotion. The surprise and the commotion did not indicate that there had been sudden and dramatic developments in the situation or that some unforeseen factors had supervened to turn the scales against his late Majesty. *All that they proved* was—what, indeed, was known to all discerning people that were possessed of political sense and prescience—that Afghanistan, although it had refused point blank to be westernised to order and at the point of the bayonet, had learnt and assimilated one occidental institution—lying propaganda consisting of garbled reports, red-hot canards manufactured hourly to discredit the enemy and carefully edited and skilfully manipulated press messages based upon the principle of *suppressio veri and suggestio falsi*. As a matter of fact Amanullah had forfeited his reputation, for statesmanship and sense of reality as soon as he acted under the belief that civilization was merely another name for frock coats, clean-shaved beards and bobbed and shingled hair and that social revolutions could be precipitated without military dictatorship and successful napoleanic terrorism in a country steeped in medieval cimmerion darkness and dominated by Islamic obscurantism of the worst possible type. He declared

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himself a moral bankrupt when he scrapped the so-called reforms in order to retain his throne. On that fateful occasion he missed the chance of a lifetime and committed a fatal blunder which was only the first of a series of blunders which have driven him from post to pillar and have now cast him into obscurity. He ought not have forced these reforms upon his people without first broadening their mind by education or making sure of his military resources. Having introduced the reforms, he ought to have stuck to them and not left in the lurch the younger generation that had trusted him. He lost their sympathy and esteem and this coupled with his gullibility paved the way for his abdication. He lacked political prescience, otherwise he could have foreseen that the forces which had shoved him off the throne would prove too strong for his puppet successor and brother. He could still have saved his face and stuck to the plea of fear of bloodshed, but he fretted and formed belched forth thunder and brimstone and proclaimed to the world that he would crush the usurper and completely subjugate his brigand forces. This proved to be mere bragging. And now His late Majesty once again tells his credulous admirers that he has chosen to retire not because he could not but because he would not fight. *O Tempora* ! O *Mores* ! Even credulity is not so credulous as to credit this. Even simplicity is not so simple as to accept this plea as genuine. The plain fact is that His late Majesty's European tour accustomed him so much to the flesh-pots of Egypt that a hard life and a military career have become well-nigh impossible for him and he has acquired a polished and cultured civilian's horror of a life full of perils to life and limb. Amanullah retires to a life of ease, comfort and luxurious obscurity. In his case good intentions not reinforced by capacity and aptitude have led him not to hell but to the haven of safety and happy family life.

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LORD MESTON AS AN EVANGELIST

Lord Meston has been a sun-dried bureaucrat all his life. While in India, he was known for honey-sweet words which were never meant to be translated into deeds. He is a past-master in the art of ruling subject races by sweet words. He knows the efficacy of catch-words and emollient phrases which may mean anything and are intended to mean nothing. He has played many roles. At one time speaking from the Congress platform as Governor of the United Provinces he declared that he had always sympathised with the political aspirations of the Indian people. At another time he professed to be a great admirer of the Gurukula and the Arya Samaja and expressed the conviction that the salvation of India lay in the propagation of the doctrines of the Arya Samaja. Now he comes forward as an evangelist and speaking on "The Missionary Approach to India" at the rooms of the World Evangelical Alliance, Russel Square, his late Excellency declared with the sweet aplomb so characteristic of him that Christianity was the only ultimate solution of the problems of India. But what of the problems of England and other Western countries? Is Christianity helping to solve them?

Has not William Ralph Inge, Dean of St. Paul's Cathedral, said that "many ministers find in politics a welcome refuge from preaching dogmas in which they no longer actively believe and which bore their congregations." A tale is told of Dr. Jowett of Balliol College Oxford that when he was required to recite the "Apostle's Creed" in public he would save himself by inserting the words "used to" between the words "I believe", saying the inserted words under his breath thus: "I used to believe in the Father, the Son and the Holy Ghost." But perhaps Christianity is not required for free

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people. They do not require to be hypnotised by fear. They do not stand in need of what H. G. Wells calls "opium". Lord Meston wants essentials of Christianity, the doctrines in regard to which all sects agree, to be preached to the Indian people. And what are these essentials? Christianity preached by the Lamb of the Lord makes people meek and submissive. In the Litany we read:—

"My duty towards my neighbour is.....to honour and obey the King, and all that are put in authority under him, to submit myself to all my governors, teachers, spiritual pastors, and masters; to order myself lowly and reverently to all my betters.....not to covet and desire other men's goods, but to learn and labour truly to get my own living, and to do my duty in that state of life, into which it shall please God to call me."

Surely this is an unexceptionable moral code to preach to people whom it is desired to keep in bondage. Be content with fate especially when it takes the form of foreign rule and exploitation. Bravo Lord Meston, the unbriefed advocate of the bureaucracy! Certainly Christianity is the only ultimate solution of the problems of India from the standpoint of the alien rulers. Indian women are getting restive—and some of them, daughters and wives of toadies, are getting along and in the fight for liberty are even defying their fathers and husbands. They require to be reminded of the warning uttered by Jehovah, "I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children; and thy desire shall be thy husband, *and he shall rule over thee.*" The Bible says that woman "was the first in transgression, therefore keep her in subjection." St. Paul says that woman should "learn in silence with all subjection" and should not be allowed to "usurp authority over the man." She is "commanded to be under obedience."

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Tertullian adjured woman to " dress in rags and remain in dirt as a sorrowful and penitent Eve." Chrysostom looked upon woman as a " necessary evil, " a " domestic peril, " a " deadly fascination, and calamity."

Moreover, Indians are learning to set much store by sovereign reason. They insist upon deciding every question on its merits and have a disposition to flout authority if it cannot invoke the sanction of rationalism. Let them, therefore, be induced to become members of the Reformed Protestant Church to which Lord Meston nominally belongs—nominally because he does not belong to the tribe of the meek, whose founder Martin Luther delivered himself of a pleasantly worded pasquinade about Reason and called it " the bride of the devil, a prostitute, the chief prostitute of the devil, a lousy, filthy disgusting prostitute that ought to be trampled on and destroyed, both she and her companion Wisdom. We are told that it would be a good thing to put her in the dirtiest place in the house, the privy ". And what of those who teach us Christianity ? The Punch puts the following in the mouth of an African native :

" Maxims of civilization " that's your fun :
Your only maxim—a maxim gun.
And " Civilization " is your cynic mirth,
Means—sweeping niggers off the face of the earth.

We are afraid it is too late in the day to attempt to proselytise India. She declared long long before Lord Meston set foot in India or was even born that she did not require an anaesthesia in the form of Christianity. A century back Ram Mohan Roy expressed the opinion that the conversion of Hindus to Christianity was " morally impossible." Captain Cunningham, the author of the immortal work " History of the Sikh War ", declared that it seemed hopeless that they (Christian preachers) should ever Christianise the Indian and

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Mohamadan worlds. Schopenhaur declared long long ago "In India religion will now and never strike root, the primitive Wisdom of the human race will never be pushed aside there by the events of Galilee. On the contrary, Indian wisdom will flow back upon Europe and produce thorough change in our knowing and thinking."

Hindu India, not long ago, sent a message to the Christian Occident in reply to its invitation to it to change its religion. The mouth-piece of Hindu India, at the time, was Swami Vivekananda. We cannot do better than to repeat the message and leave Lord Meston to ponder over it :—

"You come to us with your religion of yesterday—to us who were taught thousands of years ago by our Rishis precepts as noble as your Christ's. You trample on us and treat us as dust beneath your feet, you destroy life in our animals, you degrade our people with drink, you scorn our religion, in many points like your own : and then you wonder why Christianity makes such slow progress in India."

THE VICEROY AND THE CONGRESS.

His Excellency the Viceroy has extended the life of the Legislative Assembly. Pundit Moti Lal Nehru, the President of the Congress has issued a statement that he was given to understand by the Viceroy that there was no probability of His Excellency extending the term of the Assembly and that deterred him from pressing his motion of adjournment. After the statement was issued, some correspondence passed between Pandit Motilal, President Patel and the Viceroy. It has now been established that His Excellency cannot be charged with breach of faith. There has been a misunderstanding, but all the same Pandit Motilal Nehru never received the message which His Excellency desired to convey to him. The Working Committee of the Congress has, therefore, issued a rescript that the Congress members should walk out of the

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Assembly as soon as it re-assembles as a protest against this unholy effort of the Government to deprive the voters of the right of delivering their verdict on the Simon Commission issue. It is, further, significant that the announcement by the Viceroy was delayed till after the result of the Bengal Council elections was known and it was made clear that in the event of fresh elections, the country could return an overwhelming majority of Congress members. Was this delay in announcement a mere accident or was it deliberate and inspired by motives of arrant opportunism ? If it was an accident, one must confess that there is a method in the accidents with which our Government has to deal. However the fact is there that the Government has acted without constitutional justification or precedent. But we forget ! In India there is no constitutional Government. The Assembly and the Councils are merely mock parliaments established with a view to train would-be Indian M.P's in parliamentary procedure and rules of debate or to hoodwink the civilized world and spread a notion that India has been given partial self-government and it is for Indians to improve the apportunities they have got in order to obtain the full privileges attendant upon complete Swarajya. Whatever the case may be, the policy of walk-in and walk-out, or march forward and march backwards, of peregrinations to the Holy place and return home without devoirs, is simply childish. If the Councils are a snare and a delusion—as the Swarajists believe they are—and they entered them professedly with a view to demonstrate them as such—Congressmen should resign in a body and organise an effective boycott or if they want to demonstrate their hold upon the country, let them put up candidates, capture all the seats and then refuse to take the oath of allegiance and repeat the process in the case of fresh elections. The bureaucracy will then be compelled to change the rules and the uselessness of these

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councils will be amply established. After this let there be a whirl-wind campaign in the country and let the country be so organised that 90 percent of the electors may refuse to go to the polling stations. Unless this is done, council work is merely a game of political chess in which our representatives are bound to come out second best because, according to the rules in force, it cannot be played fairly and squarely.

HAUTEUR OF AN ENGLISH OFFICER

The following petition addressed by Raja Rammohan Roy to Lord Minto which Mr. Brajendra Nath Banerji reproduces in part in *the Modern Review* speaks for itself. The English had inherited not only the throne of the Moguls but also the haughty manners of their officers and their notions of their in-born superiority over the natives. Raja Rammohan Roy, though quite respectful in the presentatian of his grievance against a Collector, does yet record a mild but effective protest against the convention which sanctioned such behaviour.

"Confiding therefore in the impartial justice of the British Government and in the acknowledged wisdom which governs and directs all its measures in the just spirit of an enlarged and liberal policy, your petitioner proceeds with diffidency and humility to lay before your Lordship, the following circumstances of severe degradation and injury, which he has unmeritedly experienced at the hands of Sir Frederick Hamilton.

On the lst of January last, your petitioner arrived at the Ghaut of the river of Bhaugulpur, and hired a house in that town. Proceeding to that house at about 4 o' clock in the afternoon, your petitioner passed in his palanquin through a road on the left side of which Sir Frederick Hamilton was standing among some bricks. The door of the palanquin being shut to exclude the dust of the road, your petitioner did not see that gentleman, nor did the peon who preceded the palanquin, apprize your petitioner of the circumstance, he not knowing the gentleman, much less supposing that, that gentleman (who

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was standing alone among the bricks), was the Collector of the district. As your petitioner was passing, Sir Frederick Hamilton repeatedly called out to him to get out of his palanquin, and that with an epithet of abuse too gross to admit of being stated here without a departure from the respect due to your Lordship. One of the servants of your petitioner who followed in the retinue, explained to Sir Frederick Hamilton, that your petitioner had not observed him in passing by ; nevertheless that gentleman still continued to use the same offensive language, and when the palanquin had proceeded to the distance of about 300 yards from the spot where Sir Frederick Homilton had stood, that gentleman overtook it on herseback. Your petitioner then for the first time understood that the gentlemnn who was riding alongside of his palanquin, was the Collector of the district, and that he required a form of external respect, which, to whatever extent it might have been enforced under the Mogul Government, your petitioner had conceived from daily observation, to have fallen under the milder, more enlightened and more liberal policy of the British Government, into entire disuse and disesteem. Your petitioner then, far from wishing to withhold any manifestation of the respect due to the public officers of a Government which he held in the highest veneration, and notwithstanding the novelty of the form in which that respect was required to be testified, alighted from his palanquin and saluted Sir Frederick Hamilton, apologizing to him for the omission of that act of public respect on grounds that, in point of fact, your petitioner did not see him before, on account of the doors of his palanquin being nearly closed. Your petitioner stated however at the same time that even the doors had been open, your petitioner would not have known him, nor would have supposed him to be the Collector of the district. Upon this Sir Frederick asked your petitioner how the servent of the latter came to explain to him already , with your petitioner's salam, the reason of your petitioner's not having alighted from his palanquin. Your petitioner's servant stated in reply to the observations of Sir Frederick Hamilton that, he had not been desired by your petitioner to give that explanation, but that seeing that your petitioner had gone on the knowing that the doors of the palanquin were almost shut, he had explained that circumstance to

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Sir Frederick Hamilton, in the hope of inducing that gentleman to discontinue his abusive language, but that he the servant had not expressed your petitioner's salam as he had no communicaticen with your petitioner on the subject; Sir Frederick Hamilton then desired your petitioner to discharge the servant from his service and went away. In the course of that conversation, calculated by concession and apology to pacify the temper of Sir Frederick Hamilton, that gentleman still did not abstain from harsh indecorous language.....Your petitioner is aware that the spirit of the British laws would not tolerate an act of arbitratry aggression, even against the lowest class of individuals, but much less would it continue an unjust degradation af persons of respectability, whether that respectability be derived from the society in which they move or from birth, fortune, or education; that your petitioner has some pretensions to urge on this point, the following circumstances will shew:—

Your petitioner's grandfather was at various times, chief of different districts during the administration of His Highness the Nawab Mohabut Jung, and your petitioner's father fer several years, rented a farm from Government the revenue of which was lakhs of rupees. The education which your petitioner has received, as well as the particulars of his birth and parentage, will be made known to your Lordship by a reference to the principal officers of the Sudder Dewani Adawlats and the College of Fort William, and the gentlemen in the service of the Hon'ble Company, as well as other gentlemen of respectability and character. Your petitioner throwing himself, his character and the honour of his family on the impartial justice, liberality and feeling of your Lordship, entertains the most confident expectation that, your Lordship will be pleased to afford to your petitioner every just degree of satisfaction for the injury which his character has sustained, from the hasty and indecorous conduct of Sir Frederick Hamilton, by taking such notice of that conduct as it may appear to your Lordship to merit."

Mr. Hamilton was called upon to explain his conduct, whereupon the Judicial Secretary to the Government wrote to the Magistrate of Bhaugulpur a letter, the concluding part of which ran thus:—

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His Lordship in Council deems it however sufficient to desire that you will caution Sir Frederick Hamilton against having any similar altercation with any of the Natives in future.

RESTRAINT ON BIGAMY.

The Hindu reports that in the Madras High Court an application has been filed by the wife of a moneyed man, Gopala Chetti for an injunction to restrain his marrying a second wife which is against the custom prevalent in this behalf in the tribe to which she and her husband belong. The court has issued a temporary injunction to that effect till the question of the existence or non-existence of such a custom has been decided. The details of the case follow :

His Lordship disposed of an application filed on behalf of one Kamalang Ammal for a temporary injunction restraining one Gopala Chetti, her husband, a member of the Beri Chetti community residing at Muthialpet Georgetown from marrying as second wife the daughter of one Chengalvaraya Chetti.

The plaintiff was married to the said Gopala Chetti in August 1925, when she was 8 years of age. The first defendant, Gopala Chetti was about to marry another wife aged 17 on Sunday last and the plaintiff and her mother who alleged that they for the first time came to know of this marriage only on Thursday last, filed a suit against the first defendant, his mother, his maternal uncle and the father of the proposed bride for the issue of a perpetual injunction restraining the first defendant from marrying a second wife during the life-time of the plaintiff and an application was made in Chambers for the issue of an interim injunction prohibiting the marriage on the next day. His Lordship ordered the same and it came on to-day after notice to all parties.

On behalf of the plaintiff it was submitted that though under the Hindu law a Hindu could marry more than one wife, among the Beri Chetti community to which community the parties belonged, there existed an ancient and time-honoured custom that a husband could not marry a second wife during the life-time of his first wife, unless she was barren or unchaste and in the former case the consent of the first

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wife was necessary to marry a second wife. It was further submitted that the plaintiff was only 12 years old and had attained age only some months back and the plaintiff could not under those circumstances marry a second wife and a second marriage would be null and void. In support of the above said custom two affidavits were filed. It was also submitted that the Privy Council in 15 L. W. 521, had held that a custom in a community would outweigh a written text of law. In those circumstances it was prayed that an injunction be issued prohibiting the marriage.

On behalf of the first defendant, the husband of the plaintiff, it was submitted that no 'prima facie' case had been made out for the granting of an injunction. The Hindu Law was quite clear and did not prevent a Hindu from marrying more than one wife. As regards the alleged custom, it was submitted that there was no such custom and specific instances were cited, supported by affidavits to show that there were cases where husbands in the Beri Chetti community had taken second wives during the life-time of the first with the latter's consent.

In the course of his order, His Lordship set out briefly the facts of the case and said that allegations were made on both sides. On the side of the plaintiff, it was alleged that this marriage had been brought about by the second, third and fourth defendants out of spite for the plaintiffs' family. Similar allegations were made by the defendants with regard to the presentation of this suit and the application for injunction. No doubt there was a good deal of ill-feeling on both sides. As regards the custom alleged, his Lordship said that no doubt evidence of persons belonging to the Beri Chetti community having contracted marriage showed that there was no such custom. On the other hand, two responsible persons of the same caste had come forward to say that there was that custom. Therefore his Lordship was of opinion that this was a matter which should be tried out as soon as possible in a preliminary issue.

Continuing his Lordship said: "The result of allowing the marriage to go on and having this question of custom decided afterwards would lead to very serious damage to the proposed bride. Mr. Narasimhachariar has very ably argued that his client is prepared to take risk. He is so confident in the strength of his own case that he is prepared to run the risk of allowing the marriage to go on and having this matter disposed of afterwards. I do not think the court ought to associate itself

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with so great a risk as that. No harm will be done to the young woman by postponing the marriage. Under these circumstances I shall grant the interim injunction and the issue as to whether or not there is such a custom as is contended for by the plaintiff might be tried at the earliest possible moment. I, therefore, direct that it will come on for trial on the re-opening date before me."

THE TRIAL OF ILM DIN

The Lahore Sessions Court, in which Ilm Din, the alleged assassin of M. Rajpal, was tried, has sentenced him to death. The case is again before the High Court. It is not, therefore, permissible to judge it on its merits. Yet there are certain circumstances—circumstances which do not affect the judicial proceedings in the courts—that have perforce drawn the attention of all unprejudiced on-lookers. In the latest issue of *The Modern Review* we read :—

Ilam Din, the assassin of M. Rajpal, has been sentenced to death by the sessions judge of Lahore. So long as capital punishment for murder remains the law of the land, there can be nothing particular to say regarding such sentences on offenders caught red-handed in the act. But Lahore papers note some deplorable facts in connection with the trial of this murderer. When Muslims of the same pecuniary position as Ilam Din or poorer than he are accused of ordinary murders, public subscriptions are not generally raised for their defence. But in this case public subscriptions were raised, evidently because the misguided fanatic had murdered a Hindu from a so-called religious motive. This is to be regretted. Another fact which may have some significance is that the two Muslim assessors pronounced the man not guilty and the two non-Moslem assessors, guilty. It has also to be noted that a Muslim crowd, said to number about a thousand, gathered outside the judge's court, and shouted *Allah-o-Akbar* by way of greeting the convict when he was removed from the court after pronouncement of judgment.

The murderer of Swami Shraddhananda was canonized as "Ghazi" by some Moslem publicists. A huge crowd snatched away this Ghazi's corpse from the police and gave him the honour of one of the biggest

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funeral processions in India. With reference to the murder of Swami Shraddhananda, a Moslem notable, who is said to occupy a high position has written in his book, named *The Indian Moslems*, published by Adenne Publishers, 1 and 2 Windsor House, Victoria Street, London :

" His (Swami Shraddhananda's) was a far more formidable force than that of Gandhi's : not content with mastery of men's minds, but resolved to unman them so that they might succumb the more easily when he gave the signal to strike. But before his influence and insinuation had established a nightmare over our minds, there rose a man who knew how to strike the hidden foe. Abdur Rashid put a summary end to the Swami's career and propaganda, and if he was sentenced by the law for what in civil life is styled a crime, who will declare , when all the facts are unravelled, when the ramifications of Pan-Hinduism are revealed, that he did not render a service to those who desire to see the stable position established by the British in India maintained and preserved ?" (*quoted in Welfare*)

All these facts show a diseased mentality in a section—perhaps a large section, of the Muhammadan community. This should be combated in all possible ways by its sane, sober and thoughtful section. Critics of the prophet and scriptures of Islam, like the critics of other religious teachers and scriptures, are either serious critics or slanderers. Serious criticism has to be met with sober and serious replies. As for slanderers, they may be either treated with silent contempt, or, if necessary, refuted seriously or proceeded against in law-courts. Murder of a critic of either sort only produces the impression that there was some irrefutable truth in his criticism. Criticism cannot be suppressed. In India publication of criticism or slander of the prophet and scriptures of the Mussalmans may possibly, though not probably, be stopped by the combined efforts of the British Government and of fanatical Moslems. But there are numerous works in English and other European languages, containing similar criticism or slander, which are in circulation and which cannot be proscribed and suppressed.

Hinduism and Christianity have been exposed for centuries to the fullest criticism and rankest slander. But their essential truths continue to shine as brightly as ever. There was a time when Christian

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heretics were persecuted and killed. But such treatment did no good to Christianity. Criticism has, however, done good.

The latest report is that the services of Mr. M. A. Jinnah, the well-known barrister of Bombay, are being secured to plead Ilm Din's case in the High Court, and that his daily fee will be Rs. 1500. The surprised query of the man in the street is:— whence comes this money ?

DARWINIAN EVOLUTION UPSET

Every new day brings some new discovery to contradict the Darwinian hypothesis. One of the strongest pillars on which the edifice of the evolution theory rests are old remains of what are thought to be ancient specimens of primitive humanity. The parts of human bodies which have been found and seized upon as evidences of undeveloped human organisms are too meagre and too much mutilated to form the basis of a scientific hypothesis. The two most prominent among these are the *Pithecanthropus* and the "Piltdown Man". The former is less developed and therefore, according to the assumptions of evolutionists, should be the older specimen. But latest investigations tend to prove the contrary. Writes C. D. Ryan in *The Theosophical Path* :—

Everyone has heard of *Pithecanthropus*, the most brutal human being whose remains have yet been found, and also of the 'Piltdown Man' (*Eoanthropus Dowsoni*, the so-called Dawn-Man): the former from Java, the latter an early Englishman. The general understanding is that *Pithecanthropus* is a satisfactory representative of the earliest primitive man just emerged from the higher ape-stage, and that his antiquity is very great, most probably dating from the later Pliocene (the last division of the Tertiary Period), or not later at least than the beginning of the Pleistocene or Glacial Period. How long ago this is in years is uncertain, but half a million years is a very moderate estimate.

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Piltdown man is also very ancient, but, according to most authorities, probably not so old as the Java specimen. The approx imate or relative age of prehistoric human remains is usually calculated by a study of the bones and teeth of animals found near them, of which the chronological order is well known.

No one doubts that *Pithecanthropus* was a very 'primitive' kind of man, a real 'low-brow' with a very small brain, not much more than 900 cubic centimeters in volume (between 1350 and 1450 cc. is the standard size for modern races), but Piltdown Man, though he had a very thick skull, had a capacious one. A tremendous discussion has raged over the restorations of the smashed bits of skull found at Piltdown, but the brain was certainly large and well-formed. Sir Arthur Keith estimates it at about 1400 cubic centimeters, and says:

"We have here—in the discovery at Piltdown—the certain assurance that one race of mankind had reached, so far as the mass of the brain is concerned, a modern human standard at the beginning of the Pleistocene period.....There can be no doubt that it is built on exactly the same lines as our modern brains. A few minor alterations would make it in all respects a modern brain."

—*The Antiquity of Man*, p. 428

This cannot be said about *Pithecanthropus*, and the Darwinian position would be greatly strengthened if there was satisfactory proof that this small-brained brutal race lived ages before the large-headed, almost modern, Piltdown type. If, however, the latter is the oldest representative of the human race yet found, the ape ancestry hypothesis loses one of its strongest arguments.

This preliminary explanation is given in order to make clear the importance of a recent announcement of Dr. H. Fairfield Osborn, president of the American Museum of Natural History, to the effect that he has come to the conclusion, that the Piltdwon skull, with its large brain, is much older than the brutal *Pithecanthropus*. A study of the animal bones and teeth associated with the two skulls has convinced him that the latter is not older than the Middle Pleistocene Age, and that the Piltdown Man, although his actual date is not certain, undoubtedly belonged to an earlier geological peiod, either the Early Pleistocene or, more probably, the end of the preceding age, the Pliocene. "Thus," he says:

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"in the course of the last eighteen years *Eoanthropus* and *Pithecanthropus* have changed places in the geological time-scale."

That is to say, according to the available evidence, the more modern and intelligent type is shown to have existed long before the more brutal and so-called 'primitive.' It will be, of course, necessary to explain this in harmony with the Darwinian view, and Dr. Osborn says that the *Pithecanthropus* type *must* have existed long before the other, and simply lingered on for ages after the Piltdown race had developed to a higher stage; the *Pithecanthropus* skull being the survival of the primitive type in a favorable environment.

All that the facts warrant however, according to Dr. Osborn's recent review of the case, is that the remains on which we have to base conclusions show that the Piltdown is far the older; anything else is pure guess work with no basis in fact and could be valid only if the Darwinian theory had been proved by other evidence, which it has not.

Again, what was thought to be the jaw of a very old type of man,—a type following close upon apes—has now turned out to be less ape-like than that of the modern human species. This is another embarrassing circumstance in the way of Darwinians.

Among the leading actors in the drama of prehistoric man is the 'Heidelberg Man,' or rather, the Heidelberg Jaw, for nothing else of him has been found but one massive mandible with teeth. This jaw, is not so old as the Piltdown skull but cannot be much younger, and is so brutish in its proportions that Dr. Keith writes about its former owner:—

"We accept as a definite and indisputable fact that there lived a primitive form of Neanderthal man in South Germany in early Pleistocene times, bestial in structure beyond all kinds of men now living."

—*The Antiiquity of Man*, p. 246.

The later Neanderthal race inhabited a large part of Europe in the Middle Pleistocene age and very suddenly disappeared, being succeeded, by men of the same type as those now occupying Europe. The Neanderthal brain equals that of modern man in size, but in general shape resembles that of the greater apes.

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The Heidelberg jaw is much older and more 'primitive' than those of the later Neanderthals; there is quite a gap in shape and in time between them, but the teeth display the pure Neanderthal type which is *not ape like.* Modern man's teeth more closely resemble those of the apes !

Although no skull of other remains have yet been discovered which represent the Heidelberg race, it has always been taken for granted that when found they would prove as bestial in shape as the numerous later skeletons discovered. Such a jaw *must* have had a simian skull with great bony brow-ridges and a flattened skull, we have been told. But Professor Burkitt's report throws new light upon this and suggests that the Heidelberg man may have had as modern a skull as anyone now living !

In reporting his examination of a collection of modern human remains from the South Sea island of New Caledonia, he lays particular emphasis on the fact that the jawbones are "decidedly Heidelbergian in general depth and massiveness especially in the ramus or angle where the jaw fits in to the cheek," which is one of the most pronounced and 'bestial' characteristics of the Heidelberg jaw.

If, then, we had nothing but a single jaw of a New Caledonian native, the inference would be natural that there is a relic of a very brutal and unintelligent being, possessing, no doubt, a low and ape-like brain, a perfect type of one of the 'missing links' we are always seeking. The inference would be wrong.

The natives of New Caledonia, though low in civilization, are not at all ape-like, but have perfectly modern brains They do not even resemble the Neanderthal people with whom the Heidelberg Man has been classed. They have a well developed culture, are fairly peaceful, live in huts, till the ground, and fish, have strict laws of property, treat their women decently, and are ruled by chiefs and medicine-men.

From this consideration it is evident that we have no right to infer from the Heidelberg jaw that the Heidelberg Man was more ape-like than the perfectly modern and human New Caledonians, especially in view of the large and well-developed brain of the still older Piltdown race.

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SHRADHANANDA SWIMMING AND SPORTS COMPETITION.

A grand swimming competition will be held in the Ganges under the auspices of the Gurukula Vishvavidyalya Kangri on the 28th, 29th and 30th of July 1929. In this competition representatives of the various branches of the Gurukula and other national institutions will be permitted to take part. Those desiring to join the competition should pay one rupee as admission fee. In those days the Ganges is in full flood. The competition will be held under the following heads.

1. Long distance swimming. 2. *Singh* swimming. 3. Diving. 4. Swimming under water.

Competitors shall have to swim six miles for the long distance swimming competition. In Singh swimming a current of water 200 yards broad shall have to be crossed right to the opposite side.

In this competition the following prizes will be awarded :—

1. Long distance swimming.....First prize—Vishvanath medal and Second prize—a watch.
2. Sing swimming..... First prize—Lalchand Silver medal and Second prize a watch.
3. Diving..... Shradhananda silver medal.
4. Swimming under water Shradhananda silver medal.

A wrestling match will also be arranged. The winner in this competition will be awarded Radha Krishna silver medal.

Moreover there will be competition in the following sports :—

1. Five miles race. 2. Hundred yards race. 3. High Jump. 4. Long Jump. 5. Obstacle race. 6. Sack race 7. Chair race. 8. Gymnastics.

Students standing first in the above games will also be awarded prizes.

Those seeking admission should send in their applications by the 15th of July, so that proper arrangements may be made for their reception and entertainment.

Sveta Ketu,
Games Secretary,
Gurukula University.

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